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THE JERUSALEM
POST

MAGAZINE

CHATELIERA



A LOOK AT MEXICO Pages 20-21

JULY 14, 1972

Central de Publicidad
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BEREM: An agonising decision

The ruins of Berem. At left, kibbutz Barom.

THE case of the former villagers of Berem (Baram) and Ikrit, "refugees in our own country," as they style themselves, is still a festering wound on the body politic, 24 years after their evacuation for security reasons. Yet, at the risk of appearing frivolous, after listening to all sides, we can not but recall the story of the old rebbe who would be all things to all men. On hearing the plaintiff in a case he tried, the rebbe nodded. "You are right." Then he heard the respondent and assured him, "You are right." When his headle pointed out that it was impossible for both sides to be in the right, the old rebbe considered the situation for a few moments and then told the headle, quite unabashedly, "You are right too."

Thus if the Prime Minister, to whom a final decision was referred this week, rules that the villagers are not to be allowed back to their Lebanese border villages, in which, by the way, only the churches still stand, not only will they go on nursing their grievance, but they will almost certainly arouse much sympathy both in Israel and abroad. They already have the declared support of the Catholic Church and the High Court ruled for them in 1961. But if they are permitted to return, and something happens that shows that security considerations did indeed exist, it will be too late to do anything about it. Nobody is likely to acquiesce to a second evacuation of the two villages. So Mrs. Meir is not to be envied in her task as final arbitrator in this matter. Unlike the rebbe, she faces the agonising risk of being wrong.

Of the 600 persons who consider themselves "residents of Ikrit," though many of them were born after the evacuation, the majority now live at Ramleh village, overlooking the Acre-Safad highway. They are remarkably well organized, and even have an official spokesman, O'ni Sbat, 41. When I arrived at the village on Tuesday morning, he soon left his job at a local block-making site to welcome me with lemonade, Turkish coffee and cigarettes in his home. Equally remarkable: within five minutes the house was full of other "refugees from Ikrit," most of them relatives. "Even the children who have never seen Ikrit consider themselves children of Ikrit," a nursing mother proudly informed me. "They are imbued with the yearning for Ikrit with their mothers' milk."

1948 surrender

"In Ikrit we had 24,000 dunams of land. We didn't resist the Israeli Army during the Independence War. We sat under our white flags and welcomed the army as liberators. We have Israeli identity cards, we are not absentees. We were asked to evacuate the village for 15 days, and were promised we would be allowed back afterwards," Mr. Sbat told me in practically a single breath.

"In 1961 we took our grievance to the High Court. That's the highest place of justice, isn't it? Beyond the High Court there is only God above. We had no way of appealing to Him so we appealed to the High Court, and the High Court justified our cause and gave us the order permitting our return. Our houses were still standing then, but we were not allowed back," he continued. (This is because military judgment takes precedence over court judgments in an area under military jurisdiction.) Nevertheless, they had been loyal to Israel, "100 per cent loyal. Some of our sons served voluntarily in the Army; we have a seren (captain) in the Army right now. One of our boys was partially paralysed while serving with the Army along the Gaza Strip 15 years ago. Many of our boys are in the Border Police, the Prison Service. We have proved our loyalty—it is, I think, no longer in doubt."

Why then had they been satisfied to live in Ramleh, Safad and other places for 24 years, and renewed their campaign to return only now? "We were never satisfied, we only kept quiet," Mr. Sbat and his assistants corrected me. But when Archbishop Joseph Raya arrived in Israel four years ago to head the Greek Catholic Community, of which all the people of Ikrit are members, "he undertook to take up our case. Now that Moshe Dayan has announced the forthcoming cancellation of the 'closed areas' along the border, we called on our bishop to make good on his promise. Don't forget we held our demonstration (a fortnight ago) in his residence, and not anywhere else."

By Ya'acov Friedler

He noted that only a few families agreed to take the compensation the government had offered over the years, and waive their "right to return." "We are not living well. Some of us have acquired houses of our own but most live in crowded little houses, almost in inhuman conditions," a fact he later underlined by taking me to some of the rented hovels they live in. "But we don't mind suffering as long as we can eventually go back."

Learned from Zionism

Zionism, according to Mr. Sbat, "has been an object lesson for us. The Jews suffered 2,000 years but never gave up their dream to return. You were offered Uganda, you could live well in many countries, but you never gave up. Nor will we." He noted that even if he wished to better his position "until we can go back," it would cost him IL40,000 just to buy a dunam of land in Ramleh and more to build a house on it. "I can't afford it. But even if I could I would not build. I have my land in Ikrit and I want to go back to it."

I mentioned that the night before the Defence Ministry said on a TV interview that both the present Chief of Staff and his predecessor had counselled against the return to Ikrit and Berem, for security reasons. "Security is not like shit, to be used with every food," Mr. Sbat countered in a gentle and disarming manner. "We have our rights as citizens of Israel, and loyal citizens at that." They were also upset that "the Bealun who used to be our sha-

pherds in Ikrit," were allowed to stay on the border, "and those paupers now have villas while we live in hovels."

How did they envision their return if Mrs. Meir rules in favour of it? "Of course the government will build homes for us; after all, they destroyed ours, blew them up," Mr. Sbat assured me, as his disciples nodded vigorously. He took out a carefully kept list of all "the people of Ikrit." As to the lands, "we stand by Archbishop Raya's statement that we'll be satisfied with those parts of our lands that have not been allocated to the Jewish villages established in the area. We'll farm the lands that are still empty. To make ends meet we'll carry on our outside jobs. The main thing is to return, everything else is secondary."

We returned to Mr. Dayan's statement. "We live in a democratic country. What he said contradicted democracy and the High Court order," he said with great care. "But we appeal to Mr. Dayan through *The Jerusalem Post*, to him and his conscience. He is a strong man. He has made Israel safe, let him not give us an unfair deal. After all, Ikrit is six kilometres from the border. That's quite a way. Dayan will know how to make Ikrit safe, and safe for us."

And what if Mrs. Meir ruled

against them, since at their meeting with Deputy Premier Yigal Allon earlier this month, they undertook to accept her decision as final and binding? "We simply do not believe she will. A negative ruling will be no solution. We are grateful to Ramleh for having us for 24 years, but we feel like strangers in our own country. We want to go home, and we believe in the justice of Israel."

One km. from border

The villagers of Berem, a kilometre from the Lebanese border, are Maronites. Since their evacuation during the Independence War most of the 1,900 villagers, who include many children born since then, have lived in Gush Halav (Jaffa) village. Others live in Acre, various Western Galilee villages and in Haifa, according to one of their leaders, Jod Suleiman, now secretary of the Gush Halav local council, a job he "would give up tomorrow if we were only allowed back to Berem." A few moments after I started talking to him in his council office, the room was filled with former Beremites who left their jobs, mainly as building workers, to come and talk about Berem and "The Return."

To them the matter is quite simple. "Israel's wars are over. (Continued on next page)

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They still come from Gush Halav to bury their dead in the old cemetery at Berem.



The church at Ikrit is now being restored, the workers using it as a dormitory for the time being. (All photos by Aron)

BEREM

(Continued from previous page)

After the Six Day War and the defeat of the terrorists, Israel has nothing more to fear. The country is safe. We can go back, they told me happily. Less unanimous than the villagers of Ekrit, their conversation was marked by frequent arguments among themselves as how best to put their case. "Until now we kept quiet, because Israel had so many other troubles. But we never forgot or let the authorities forget that we want to go back. We always sent letters and not a year passed without our meeting former Premier David Ben-Gurion or one of his aides or representatives," they said.

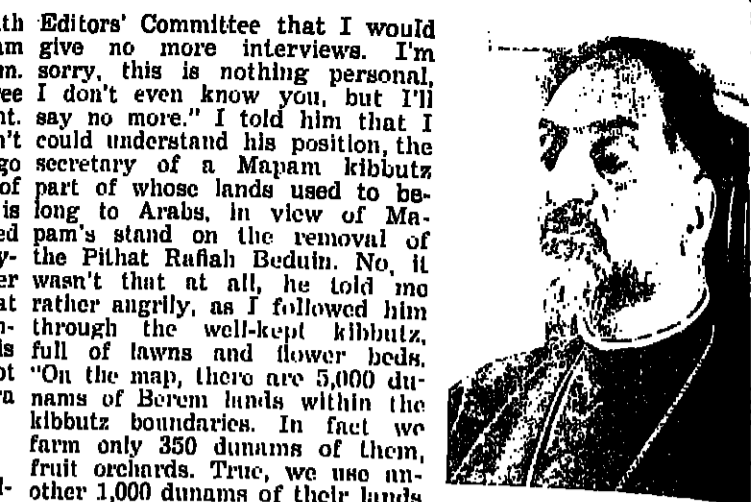
They too stressed their "100 per cent loyalty to Israel, which gives us the right to demand our rights. We should be rewarded for our loyalty, and now that the Army keeps the borders quiet with a strong hand our return will be no longer dangerous in any way."

They said that many of them live in crowded conditions, some in unsafe houses, and cannot afford to improve their situation, but they "wouldn't dream of taking compensation," which all but a very few had rejected. They took me to the little shikun homes the Lands Authority had built for some of them in the fifties, two-room houses occupied by up to 10 or even 12 adults and children, though I did notice a TV set, refrigerator and fully automatic washing machine crowded into one of them.

"I was born in Gush Halav but I live in Berem," is how one 18-year-old high-school pupil explained his situation to me. They claimed that economically they were "much worse" off now than in their old Berem farming days. How did they envision their future? "The government will rebuild our houses which they blew up in 1953. As to the 12,000 dunams of land we owned, we'll

come to an arrangement with the village and Kibbutz Baram give no more interviews. I'm sorry, this is nothing personal. Don't worry, we'll be like three I don't even know you, but I'll brothers, we'll reach agreement, say no more." I told him that I After all, we are cousins, aren't we? The main thing is to go secretary of a Mamap kibbutz back." Ibrahim Issa, a member of part of whose lands used to be their committee added, "It is long to Arabs, in view of Ma-enough that we won't be called pam's stand on the removal of the Pithat Ruffah Beduin. No, it wasn't that at all, he told me rather angrily, as I followed him through the well-kept kibbutz, full of lawns and flower beds. "On the map, there are 5,000 dunams of Berem lands within the kibbutz boundaries. In fact we farm only 350 dunams of them, fruit orchards. True, we use another 1,000 dunams of their lands for grazing, but I assure you that it is virtually worthless." He stressed that "Berem is not our problem, it's the government's. If the government decides they should return we won't stand in their way. We'll welcome the decision. Believe me we have very friendly relations with them. We visit each other and attend each other's feasts. I believe we are friends. I believe that an injustice has been done to them."

Ice in the kibbutz
Compared to the eager welcome in Rameh and Jish, where the displaced villagers were only too eager to pour out their hearts, the reception at Kibbutz Baram was icy. Secretary Yitzhak "Itzko" Maestro told me curtly that he would not talk to any more newspapermen about Berem. "We talked freely, because we have nothing to hide and have no regrets of conscience and our colleagues exploited this and distorted what I told them. I have informed the Daily Newspapers



Greek Catholic Archbishop Makarios takes up the Maronites' case.

Provoked by my questioning he revealed that "in 1953 we tried to prevent their houses being blown up. We succeeded for 24 hours but then we were thrown out." He went on to say that their return obliged the Kibbutz to give up the former Berem lands, "we shall agree to that. In fact, if the government wants us to, we'll leave and maybe become refugees ourselves," he added with a bitter smile. At this point he realized that for a man who wasn't talking for a man who wasn't talking he had said a lot, and rebuked me for not respecting his vow of silence. Assuring me once more that he was much in sympathy with the Beremites he went off to his work, but not before I had got out of him that the kibbutzniks had actually lived in the homes of Berem for over a year before they went into their permanent quarters. But he assured me once more that Baram would not be the stumbling-block hindering the Beremites return.

No land to spare
At Dovev village, the first man I met assured me that "altogether we have 450 dunams of land, all orchards, not more than eight and a half dunams per family. We can't give up any land, we have hardly enough as it is. But if the people of Berem return, let Baram give them lands. In fact it wouldn't be such a bad idea for them to give us a bit too. God knows they're always trying to nibble away some of ours." Hastily he assured me that all the lands the 20-year-old village now farmed had been full when they arrived, and useless for anything but very poor grazing. "It all had to be cleared of stones before it got into any sort of shape, so I don't think we have to give anything back to Berem if the villagers return."

The villager, a young man who asked to remain anonymous, said he personally objected to the resettlement of Berem, for security and social reasons. "I am involved in security and I feel that their return would be a security risk." He feared that even if they were "100 per cent loyal" which he had no reason to doubt, "with the exception of one or two, maybe three, who are not living in Gush Halav and are suspected '100 per cent loyal,' which he elements in the Lebanon 'to cooperate. He 'didn't think they'd throw bombs, but they might well be exploited for intelligence purposes." He hinted that "there have been cases" of a former one" having been involved in the smuggling of gold "and perhaps worse." In his opinion it would be but a small step from smuggling to being forced to pass information. Furthermore, "we are a religious village, and we would not be advisable to our children to mix with the Jews." He said that "if it is a matter of life or death it would be different. But most of them seem to have settled well, especially those in Haifa, and they stay. Perhaps if only those Gush Halav wanted to return, could live with them, but no permission is granted, one or draw a line." He was sorry he had nothing personal against the villagers, but he preferred to let the situation remain as it was.

Earliest synagogue
And finally there is Berem, mainly a National Parks area for the sake of its magnificent ruins. "The 1st Century synagogue, which has been largely preserved, is said to be one of the earliest and best preserved synagogues in the country, built when Galilee was developing as the centre of Jewish life following the Roman destruction of Jerusalem in 70 C.E. and the crushing of the Bar Kochba revolt in 135. It is the village church, which is being repaired and reconstructed by an elderly former Berem man who like several others calls himself "the mukhtar," we met Shanel Tillinsky, the regional antiquities inspector.

He told us that though Berem has yielded the big synagogue, and must have been an important Jewish centre, its ancient origins have so far defied identification.

I looked over the ruins of the Berem homes, and found what he had suspected: that in 24 years they had become bigger and better in their former owners' imaginations than some of which, incidentally, had certainly been in the past. Indeed Mr. Tillinsky assured me that the village was standing on the ruins of a previous settlement, which in fact had been built on the remains of a yet earlier one.

And that, perhaps, may be the answer. The past is dead and has died. Or, as a young settler of Baram put it, "If the villagers of Berem base their claim on the past, then the synagogue proves that we were there before them."

TWO REBELS and THREE CAUSES

In a marathon five-hour session on Wednesday the dragging coalition crisis was settled as though by accident. The long-delayed direct elections bill finally moved through the First stage, and with a great deal of luck may be ready for the elections due in 1977; the N.R.P., with audibly grinding teeth, abstained on the halachic conversion bill; a bill proposed by Mr. Begin (Gahal) for elections next October was thrown out without much difficulty.

Lea Ben Dor's Parliamentary Report

AMONG the merits cited by speakers for the constituency elections bill was the greater independence of members elected directly by the public, and not simply by virtue of having been placed on a list by the party cabals that decide our fate in this way. It was of interest to observe that two members elected by the present system simply rejected party discipline this week and acted as they thought fit. Mr. Moshe Carmel, the Ashdud Ha'avoda stalwart and sometime Cabinet minister, did not vote for the change in the election system because he does not agree with it. There was a time, when Mr. Ben-Gurion first sought to introduce the change in order to obtain a stable government, when only a small proportion of Mapai members voted for the change. One member in those days called it a "get rich quick bill," to provide a majority where none existed, and for some time it was no more than a chimera pursued by the Rafi faction. We now have 11 or 13 parties, depending on how you count, including two with one seat each, and two independent members. Mr. Zadok, who presented the Alignment bill, argued that a majority party was needed for stable government, and that the constituency system would force splinters to rejoin the larger parties.

MR. Eliezer Shostak (Free Centre), whose party (a Herut splinter) has little chance of returning to the Knesset after the next election, supported the change as the only hope of ever getting an effective Opposition. Mr. Ben-Gurion had been accustomed to mocking the Opposition as split and helpless, he recalled; only the constituency system could provide an Opposition that would present itself as a viable alternative government. This may not be what the Alignment sponsors have in mind, but he is right.

MR. Yohanan Bader (Gahal), who will often put on a dramatic show of opposition because that is what he is there for, opposed the bills with genuine, convincing venom, as a Greek to give the Alignment what it could not get by other means. Mr. Begin has always presented himself as "the alternative," sometimes with more confidence and sometimes with less. The Liberal partners in Gahal voted for the change, apparently believing that they could attract a floating vote in constituency elections. Why has Mr. Begin no faith in his party's ability to do the same? The constituency system is used by the English-speaking nations, with whom, by and large, Mr. Begin wishes to have no truck: perhaps that is the reason.

MR. Uri Avneri (Olam Hazeh) opposed the change as though he had heard the doom-day knell. Other representatives of small parties may be able to strike a bargain with larger groups, and be offered a place in a constituency in exchange for the votes they would bring in country-wide. Whom would Mr. Avneri join? He is not sufficiently left for the Communists, and his anti-Zionism would not be palatable to Mapam. In any case he no longer sounds like his old self since he has dropped the editorial "we" and dropped down to speaking of himself in the singular.

EVEN if work on the bill proceeds smoothly everybody will have five years in which to get used to the idea of the change, and who knows what may not happen in the meantime, including a generous majority for the Alignment by the present system.

Looking wan and exhausted, with black rings under their eyes after a night spent in traditional dispute, the N.R.P. members seemed to hope until the last moment that somebody would save them from having to take Rabbi Solovitchik's advice. Finally, one condition of their clear, but he has not improved agreeing to abstain was that the whole party should do so, as though the Alignment had more power over Mr. Seakly's conscience than they do. It was unkind and uncollegial of Mr. Seakly to vote in support of the Alignment, and back in their blessings and shouts of praise. His conscience may be clear, but he has not improved his standing in his party.



Moshe Carmel does not agree. (Yisraeli)

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- WEDNESDAY:** Gush Etzion, explanation of Battle of Lamed-Heh, Kiryat Arba (Jewish settlement of Hebron), Bethlehem, Mt. of Olives, Mt. Scopus, Ammunition Hill, Yad Vashem — Rev. J.S. Grauel (crow of Exodus), Military Cemetery, meet with Israeli official.

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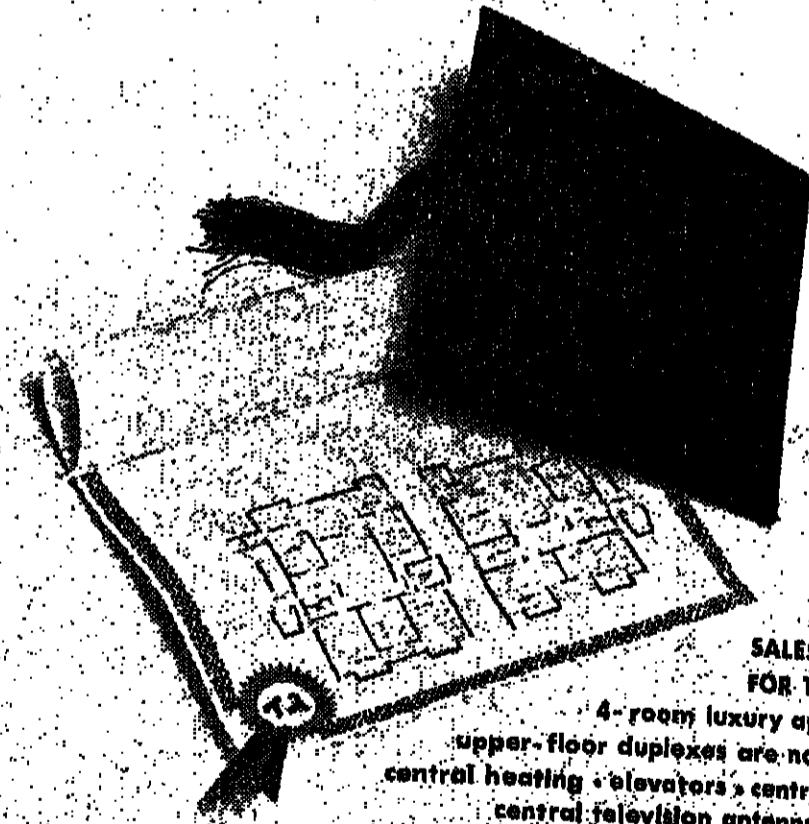
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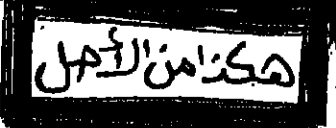
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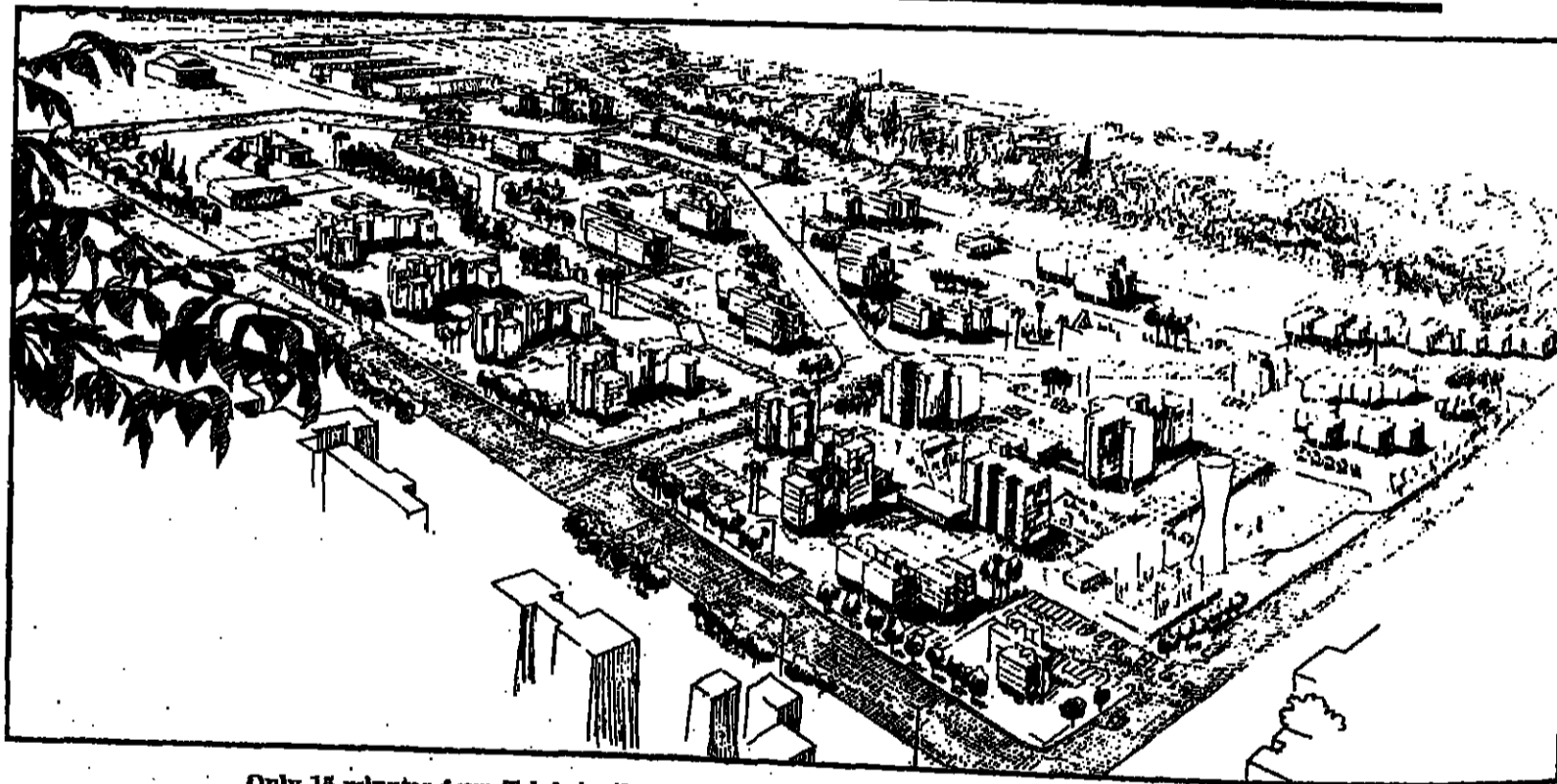


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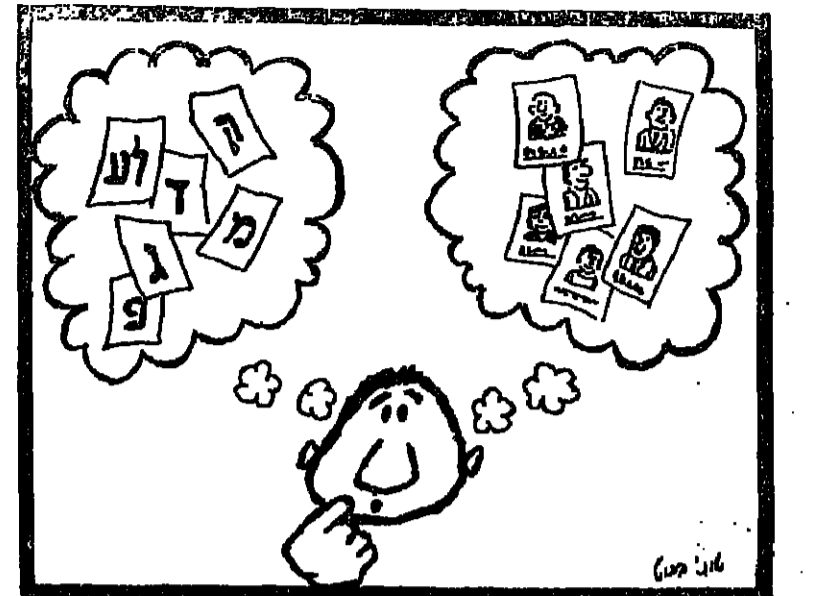
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FRIDAY, JULY 14, 1972

The man behind electoral reform

No man of politics better deserves the title "architect of electoral reform in Israel" than Dov Joseph, best known as former Minister of Justice for the Labour Party. He it was who directed the thinking, planning and study which went into the private member's bill by seven Alignment M.K.s, outlining the first step in electoral reform as an amendment to the Basic Law: Knesset, which had its first reading on Wednesday. Asher Wallfish hears Dr. Joseph explain the plan.



THE Montreal born advocate, who came to this country as a Jewish Legion volunteer in World War I alongside former Premier David Ben-Gurion and the late President Izhak Ben-Zvi, argued the necessity of elections according to a constituency system along Western (British or American) principles, even before the State was established in 1948.

Dr. Joseph assumed top-rank responsibilities as a member of the Jewish Agency Executive for Mapai between 1943 and 1946. He became a national figure, as Military Governor of Jerusalem during the 1948 siege, when it took more than doggedness and resolution of an ordinary man to keep Jewish Jerusalem together—hungry, thirsty, hard pressed and sometimes doubtful of survival as it was.

His name became synonymous with austerity, when he served as Minister of Supply and rationing in 1949-50. Since then he served in a wide range of Cabinet posts: Transport, Agriculture, Health, Commerce, and Development, along with his two terms in the Justice Ministry. In the last of these, between 1961 and 1965, he laid the foundations for much of the legislative planning which only came to fruition in the days of his successor, the recently resigned Justice Minister Y. S. Shapiro, his pupil in the late 1920s and then a staff member in his private law firm.



Dov Joseph

Dr. Joseph plays no active role in political life nowadays. But he seems busier than he ever was. He devotes long days to the manuscript of a book, in which he will sum up the political, social and economic development of the State as only a former Minister with such experienced eyes as his could do. It is hoped that it will complement the monumental work of former Premier Ben-Gurion, adding the objective political insight, at ministerial and coalition level, for which the broad sweep of B.G.'s work and his lack of concern for detail leaves a need.

The debate about constituency elections began in Mandate times, Dr. Joseph recalls, mentioning a comprehensive article by veteran journalist and political commentator Moshe Medini (who wrote often in the editorial columns of *The Jerusalem Post*). "Ben-Gurion only adopted the present proportional representation system, I'm convinced, because 1948 conditions of war and turmoil left him no other choice," Dr. Joseph declared. "There was no practical way of dividing up the country into constituencies quickly enough, and in any case parts of the South and the Negev were still under enemy occupation at the time of the first election. After the war ended the Prime Minister was beset with a thousand and one problems which loomed larger in the public mind. And, in any case, it appeared to many so convenient and unproblematic just to carry on with the system hallowed by tradition at World Zionist Congresses—which caused no friction among the parties."

"The biggest flaw in the present system is that, as Knesset election time draws near, half a dozen or a dozen party leaders get together in some back room—figuratively speaking, of course—and make up the party's list for the next elections. Then they present this ready-made list to a larger party forum of 50 or 100, whatever it is. The decision then, for 120 single-member constituencies was carried within the Mapai Secretariat by 52 votes to six. In October, 1959, a bill for regional elections was debated in the Knesset but it was defeated by a vote of 72 to 40. Two years after that, Mapai tabled a bill to hold a referendum on the question of electoral reform along constituency lines. This was actually voted to the Knesset Law, Constitution and Justice Committee by a vote of 58:42, but it died a natural death in committee.

It was 10 years later that Dov Joseph emerged as the architect of the electoral reform proposal in its present form. In February, 1965, the Labour Secretariat set up the so-called Joseph Committee on electoral reform. The 15-man panel included some of the Party's leading personalities such as Minister Abba Eban, Knesset Speaker

Yisrael Yeshayahu, former Minister Haim Zadok, the late Speaker Reuven Barkat, and more.

Although he originally urged the creation of 120 constituencies along British lines (a system which he would have improved by having a second run-off poll if no candidate got an absolute majority), he later joined the bulk of the committee to suggest a mixed electoral system. This would involve most of the Knesset Members being elected from constituencies, with a minority elected according to proportional representation, on a countrywide list—as now.

"We were reluctant to switch from an absolute proportional system because we felt the best would be too sharp. We also felt that the Knesset should find room for about a quarter of its membership to be elected on their personal achievements, without having to campaign in the hurly-burly of constituency politics."

"The present system is far from mathematically representative, because it provides no representation for between a quarter and half a million residents of rural and development areas all over the country, including the entire Negev. A constituency system would put that right at once."

Dr. Joseph believes that electoral reform would produce three main Knesset parties: one "leftish," one "rightish," one religious, and possibly a fourth—Communists. There would also be room—more than now—for an independent M.K. to get in. Reform would also enable the formation of a large second opposition party which would have the chance of setting up an alternative government, either alone or with a third party, and which would therefore be more responsive.

His committee suggested 80 constituencies returning three M.K.s each. The statistical experts he consulted believed that, on the basis of the election prior to the committee's establishment, this "thirty-times-three" division of the country would have given Labour (without Mapai) about 71 seats.

Dr. Joseph warns that if the presently mooted idea of having 18 constituencies of five M.K.s each is introduced, Labour's chance of getting a majority is in doubt. It would thwart the primary purpose of changing the electoral system—to enable one party to get a majority of Knesset seats.

He believes that the constituency boundaries should eventually be drawn up by a committee containing neither politicians nor judges. His committee suggested a panel chaired by the State Comptroller and including the Government Statistician, the head of the Labour Ministry's Survey Department, and the Directors-General of the Ministries of Interior and Justice.

"The central party forums would suggest possible candidates for each constituency, and the local party branches would also suggest names. Then, in a process of negotiation, a final choice would be made, as is the case in Britain.

"The party headquarters would never manage to push unpopular candidates down the throats of their local supporters. The HQ would be well aware that, in the final analysis, its majority in the constituency depends on the understanding of the local voters.

"Parties will have to take into account a candidate's qualifications and prospects of being elected—not just his past services to his party, loyalty to a party leader, as happens in Israel. We need a better Knesset with M.K.s who speak and vote more independently, who are not totally tied to party discipline because their future reelection depends on the party machine. We also need a solid responsible Opposition; not a fragmented, vociferous, irresponsible one."

"After all, the true purpose of democratic elections is to put in a Knesset chosen by a majority in the nation which will be able to create a stable government enjoying a House majority. There is no virtue in proportional representation, achieving greater mathematical accuracy, in reflecting the wishes of more voters, and enabling maximum effectiveness of the parliamentary activity of small-party M.K.s."

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TRIAL OF A TERRORIST



Text by
Hirsh
Goodman

Photos by
Camera 13,
Ippa,
Rubinger
and
Starphot



Mr. Max Kreitzman, defence attorney (left), does not have an easy task, being appointed to defend a self-confessed mass murderer who said he wanted no defence and from whom he gets no cooperation. He has made a valiant attempt to ensure that Okamoto would get the best defence possible — even to the extent of incurring the wrath of one of the country's top generals, Aluf Ze'evi. The lawyer and his assistant, Mr. Donlevy, tried every possible means to crack what seemed to be a watertight case.

Mr. Kreitzman, Chicago-born and London-educated, proved both affable and accessible. He has shown endless patience for reporters — both local and foreign — who have difficulty in following the legal aspects of the case and the intricacies of military justice.

Okamoto adjusts his earphones with difficulty. Throughout the hearings he remains shackled to two military policemen, and apparently the handcuffs remain on when he goes to sleep as well. One thing the authorities do not want is for Okamoto either to kill himself or to be assassinated during his trial. Okamoto himself seems quite unimpressed with all the fuss and with the many thousands of pounds which have been spent on ensuring his safety. His one desire seems to be to die as quickly as possible, preferably by his own hand. For hours on end he maintains the same flat facial expression, with just an occasional smile. Once he even made faces for a cameraman after a good close-up. Only once did Okamoto speak to his counsel in public. This was also on Wednesday, when he exchanged eight words with them in English. Okamoto showed no emotion when the names of the 24 persons he is accused of having a part in killing were read out. He did display a mild interest when the police presented the court with the guns used in the Lod massacre, and with other exhibits which included his personal possessions. He wears the same black pants and striped shirt for the entire hearing and seems to be perpetually tired.



The media were there in force. Never — not since the Eichmann trial 11 years ago — has a hearing in Israel received such international attention. An estimated 260 journalists and 13 separate television crews, from all parts of the world. All present in the court had been provided with closed-circuit radios which transmitted simultaneous translations in English and Japanese. Local journalists could also tune in to the proceedings in Hebrew.

The Army Signals and Electronics Corps, in conjunction with the Communications Ministry, provided every possible aid for the speedy transmission of news: 40 telephones (which could handle as many as 20 simultaneous foreign calls); 14 telex and telegram machines; two darkrooms and two radio-photo transmitters, as well as six sound-proof recording studios linked to radio stations around the world.

Security was thorough: reporters had their cameras X-rayed, their pens opened, their trousers taken off and their hair combed, to ensure that no concealed weapons would be taken into the court compound.

PAGE EIGHT

THE JERUSALEM POST MAGAZINE

FRIDAY, JULY 14, 1972

مكتبة الأمل

THE BEAUTY OF THE TEMPLE

GREAT rulers have always expressed their social, cultural and political climate, their Zeitgeist, in their environmental design and large-scale architecture. The desire to build is strong in despots, for nothing is more symbolic of political power than monumental buildings on as large a scale as possible.

The building ambitions of Herod the Great can be traced in many cities in Palestine and elsewhere. His gifts of buildings to Athens and other cities in the Roman Empire are well known. Herod's ambitions were akin to those of his imperial friend Octavian Augustus: to find the town of Rome in bricks and leave it in marble. King Herod did the same in Jerusalem. He considered the Temple to be "the holiest and most beautiful achievement of our time." (Centuries later, Justinian exclaimed on Hagia Sophia: "Solomon, I have surpassed thee.")

THE bench in consultation — some that did not happen often during actual open court sessions. Court President Sgan-Aluf Avraham Frish is the only man of the three, and he was the only to speak from the bench. The other two were also lieutenant-colonels, Baruch and Ram Evron, confined themselves to the sessions to making notes and consulting law books when specific regulations cited.

The judges sat in full-glare of the television lights for the entire duration of the hearings, and had to put up with more than would be tolerated in regular sessions. Sgan-Aluf Frish proved very patient in the press gallery — which grew rather than worrying about the next morning's headlines — and only once, on the first day when the session was nearly hours late in starting, did he show impatience with the spectators.

Much time was spent on repeating sentences so that the girl soldier recording proceedings in long-hand could get it down accurately. With the army he spent large sums of money on some of the most sophisticated communications equipment to be had, this seemed incongruous.

Another time-consuming factor was the translation into Japanese; documents sent as testimony took hours in processing. Okamoto's written confession, instance, took both men nearly 90 minutes to put into Hebrew. Sgan-Aluf Frish deliberated in his decisions on points of law and spared neither time nor trouble in reaching his conclusions.

The Court President could have ensured a speedier trial; it is doubtful, though he could have ensured one more day.

Chief Army Prosecutor, Sgan-Aluf David Yisraeli. Tall, dark, soft-spoken, he proved efficient and competent. His knowledge of the law was impressive. Whenever a point was disputed he calmly rattle off clause after clause of regulations to bolster his case. He understood the need for a speedy trial and dispensed with redundant witnesses. Originally the names of 14 prosecution witnesses were submitted, but only four were heard, the remaining either being found unnecessary after Okamoto's confession accepted by the court, or after Sgan-Aluf Yisraeli felt that his testimony would be superfluous. He handled his job with ease and without emotion.



open-ended version of the Graeco-Roman basilica, with its central nave flanked by aisles.

According to the Talmud, the Basilica served at one time as the seat of the Great Sanhedrin, when they were compelled to abandon the Gazit Chamber during the riots. Their long exile started in the "hanut," in the portico of the Temple Mount. They assembled in the basilica, spacious enough for them to meet in session in a semicircle, as required by rule. Later they had to leave the Mount altogether and settled in the city of Jerusalem.

The retaining walls of the Mount were built from huge stone blocks, hewn, shaped and dressed with the utmost accuracy. In antiquity the city walls were among the most impressive monuments. They create a deep impression of grandeur and beauty — both to impress a visitor and to depress an enemy, as Aristotle put it: an ornament as well as a protection. The work required great engineering skill, perfect ashlar masonry. Their appearance of rugged strength, their vast proportions were indeed impressive. The walls were a rare combination of technique and beauty, growing from the rock and belonging to the landscape.

By man, for man

It was a House of God erected by man for man. The portal was stressed above all other architectural features. The combination of the white marble and a dark limestone, as indicated in the Talmud, was customary in Greece for many years. It is possible that decorative and architectural values, on rhythm and contrast of colour, and of light and shadow, replaced the usual classical plastic values, because of strict prohibition of the Second Commandment against making representational images.

Religious, judicial, political and social functions combined in the Temple Mount. Colonnades adorned with Graeco-Roman Corinthian capitals (perhaps painted polychromatically as was usual in Greece, beautifully shaped and coloured, surrounded the periphery of the Mount. The building accorded with the Vitruvian principle of the four stoas (porches) enclosing a rectangular area. The stoas served as a shelter from sun and rain, and as a meeting place for discussions. The Royal Porch on the south resembled an

experience was utilized and adapted to local conditions.

The archaeologist Kelsey may be right in his statement about the Herodian building in Jericho: "Everything about this civic centre instantly calls up Rome and Pompeii. One of the Augustan Rome that has been miraculously transferred on a single cartful from the banks of the Tiber to the banks of the Wadi Qilt."

However, the position in Jerusalem was different. There were strict Halachic stipulations and requirements concerning the Temple, the Mount and the City, which had to be adhered to. Any deviation would cause defilement — thus, the Temple to the Mount of Olives for the priestly Red Heifer ceremony had to be built, "arches upon arches," so as to avoid defilement by unconsciously passing over hidden graves (a kind of viaduct well known in the Roman provinces, although here it served a different purpose).

The Jewish objection to Gentile workmen entering the holy places, and to any use of iron tools and materials within the sacred area, demanded that the work could only be done by Jews, who were trained labourers and foremen, masons and carpenters.

However, it is likely that certain structural features of the Temple may have been based on the builders' own architectural considerations, particularly where they were not affected by the Halachic requirements.

Beauty of form

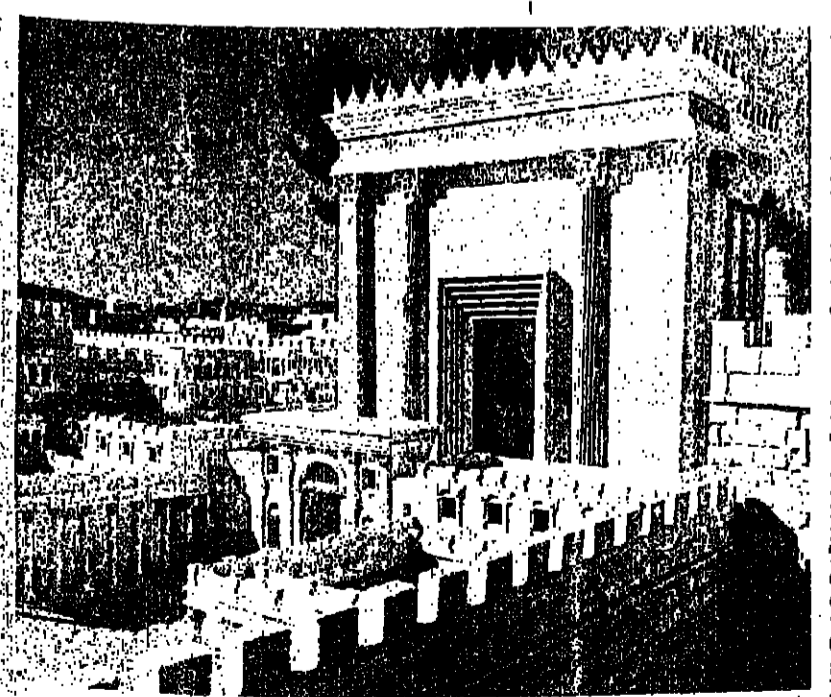
The beauty of Herod's Temple was due to its structure, rather than to the materials and decor as in Solomon's Temple.

Despite the strong Graeco-Roman influence, it was the Jewish faith and genius, combined with Roman organization and engineering skill, which met the challenge posed by the town-planning and architecture of the Temple and its surroundings. The thousand years between the building of Solomon's Temple and the destruction of Herod's Temple gave the local builders many chances for monumental building. Still, in public works such as roads, bridges, causeways, as well as water supply and sewage, the imperial

Roman influence

We probably may see the influence and skill of Roman technique in arch-building on the "Robinson" and "Wilson" arches in Jerusalem. Their structural features may be typical of contemporary Roman construction methods. Prof. Giovannoni's evidence may throw light on the significance of the projecting stones and recesses in the arches: "A common arrangement is that of stones projecting from the masonry as supports for the temporary wooden scaffolding; these then remained in the finished fabric as decorative corbels. The Coliseum and various bridges and viaducts (e.g. the Ponte Cestio in Rome, the bridge of Narni, etc.) afford examples of this plan, which is sometimes exalted from the merely constructional to the architectural, just as in a previous period projections and recesses in the moulding of arches represented the stylization of the supporting arch-centering."

In descriptions of Herod's Temple many rooms and chambers appear which are not mentioned in descriptions of Solomon's Temple, nor in Ezekiel's. Thus, groups of chambers on the south and north sides of the main building can probably be attributed to non-Halachic considerations. The Temple is described in the text of the Mishna, as an historical eye-witness account. The description is partly corroborated in the Gemara in the form of Halachic and Midrashic interpretation of Bible passages. Some of those interpretations seem to be handed down by old tradition, others as free, logical conclusions, but all



A reconstruction of Herod's Temple by Michael Avi-Yona, in the grounds of the Holyland Hotel, Jerusalem (Rubinger)

FRIDAY, JULY 14, 1972

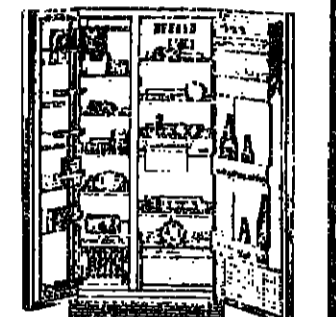
THE JERUSALEM POST MAGAZINE

of the descriptions were written after the destruction of the Temple. Are they thus to be considered as statements of fact in all cases, or may some of them

be seen as a later justification of the factual position, as long as they don't impair or even involve Halachic issues?

The contemporary trends of the time are demonstrated in the construction of the buildings of Herod. The big challenge of the Halacha now, when the time comes for the building of the third Temple, is to endeavour to incorporate in the Temple construction rules the contemporary trends in human ecology, urbanism and architectural style, as well as the developments in technique and materials. We are under the constant obligation to study all rules concerning the Temple: "That son of man, show the House to the house of Israel, and let them measure accurately." (Ezekiel, 43:10)


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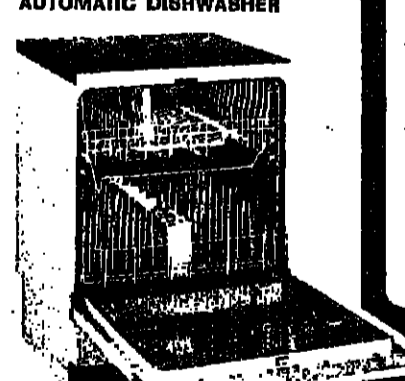
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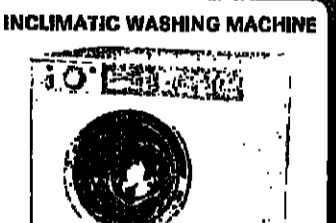
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PAGE NINE

AMERICA: A NATION OF

NATIONS?

ALMOST everyone in the U.S. would agree that ethnicity is still a potent factor in American affairs. The greatest ethnic problems today are those revolving around race, particularly the place of black people in American society, and the effect of black-white disharmony on everything from the Vietnam war, to economic problems, to the condition of the cities. Many racial problems are being discussed in America, but all are affected by one central point: the fact — paradoxical as it sounds — that American blacks are not yet in a real sense an ethnic group.

Blacks are a huge group, comprising close to 25 million people, or 12 per cent of the population. Their ultimate origins in Africa

were in highly varying cultures and languages; their experiences during and since slavery varied enormously from rural Mississippi to New York City to the western plains. Thus their cultural background is much less unified than, for example, Italian-Americans or Mexican-Americans, who have national cultural ties to hold them together.

One of the trickiest problems confronting even the best intentioned American government, then, is to find some sort of policy that will please all, or even most blacks (ignoring for the moment the reactions of whites). The question of group leadership is a good case in point; the media give great attention to radical separatist, nationalist movements like the Black Muslims and the Black Panthers; but opinion polls suggest that most blacks support the more moderate approach of organizations like the National Association for the Advancement of Coloured People or the late Martin Luther King's Southern Christian Leadership Conference. Thus the most articulate and "news-worthy" of blacks represent a radical elite with limited support. Angela Davis, the communist leader, despite all her headlines, is simply not on the same plane as the mass of lower class American blacks. By comparison, César Chavez, the successful leader of the Mexican-American fruit pickers, is much less radical and ideological, deals more with gut issues, and is in fact as well as in name a leader of his people.

This kind of centrifugal force within the Negro community help explain why they have done less well in recent American life than other racial or quasi-racial groups like the Mexican-Americans, Puerto Ricans and Japanese. This is very apparent in politics where the blacks' numbers and demographic concentration should have yielded greater representation in, and concern from, government. Among blacks, more than any other group, political leaders have been able to maintain long-term support without delivering specific social or economic advantages.

Blacks in ferment

This is changing now. Since the rise of the civil rights movement the black community has been in ferment, searching for some sort of general group identity, for the development of a new ethnic identity. This search can be seen in the appeal of widely separated leaders like an Angela Davis or the Black Panthers at the separatist, radical extreme, or a Roy Wilkins or black capitalism group at the more traditionalist, gradualist one. Likewise the ferment over labels — with "black" signifying a stronger, group-assertive character, and "Negro" implying moderation — shows this process underway.

These forces, combined with the new freedom, especially in political rights, of the southern black, have created a potentially unified and powerful new force. It has not yet coalesced; thus those blacks who do vote this year, will do so, unenthusiastically, for the Democrats, as they have for over 30 years. But if the next generation does see a real unity among American blacks they will have a much greater



It may have helped, but not enough. Senator Edmund Muskie campaigns in Jacksonville, Florida. (Camera Press)

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ing their newly won financial security. Blacks and newer immigrants threaten their homes and tranquil neighbourhoods. And no one seems to care. When I spent considerable time interviewing members of this group with pollster Samuel Lubell in 1964, they argued that they were being cheated. They supported the government, in foreign and domestic affairs; they were patriotic; they were taxpayers. But the government, they said, was more concerned with the lower class, with the welfare people, than with them. They want their children to go to college and move solidly into the middle class, but they see higher education as becoming threatening, upholding values the opposite of their own.

They feel also that their unions have let them down. While committed to the union for economic advance, they are bitter at the time and money their leaders spend on "reform" for blacks and others, rather than fighting for the more conservative aims of the workers themselves. Thus these people were very tempted by Barry Goldwater, the conservative Republican candidate in 1964, but in the end stuck with the Democrats, the party of labour, social security and prosperity. But, socially and culturally, they were and are ready for a party committed to greater conservatism and authority.

The working class

Thus the utility of the term "working class" in analyzing American society — it covers a wide spread of incomes, but a discrete social and economic entity, and is a term acceptable to the people to whom it is applied. And the rise of class feelings among this group diminishes the divisive effects of ethnicity, making the group larger and potentially more powerful.

To this group the mark of their new position in American life is seen largely in material things — the new car or cars; the camper, boat or motorcycle for pleasure; and above all the free-standing, single-family house in a nice, clean, safe neighbourhood of their peers. They are very possessive about these things, both because they comprise a great investment, for which one spends most of his life paying, and because they symbolize the group's position in American life.

Small wonder then, that the threat of blacks moving into their neighbourhoods is grave indeed. They associate with blacks and the Jews with poverty, dirt, violence and social disruption, and understand of the modern American city. "They are unimpressed with complex theorizing about such problems, mainly, perhaps, because they refuse to accept responsibility for slavery and other mistreatments of blacks in the past. The ancestors of about one-half of the population came to the country well after the Civil War; the whole business, they feel, was not their fault, and they will not pay for the sins of others, let alone others' faults. They do not share the guilt feelings of some old-line American Protestants."

They are a large group, the white working class. And they are having a bad time. The dilapidating economic system is erod-

Workers with Wallace

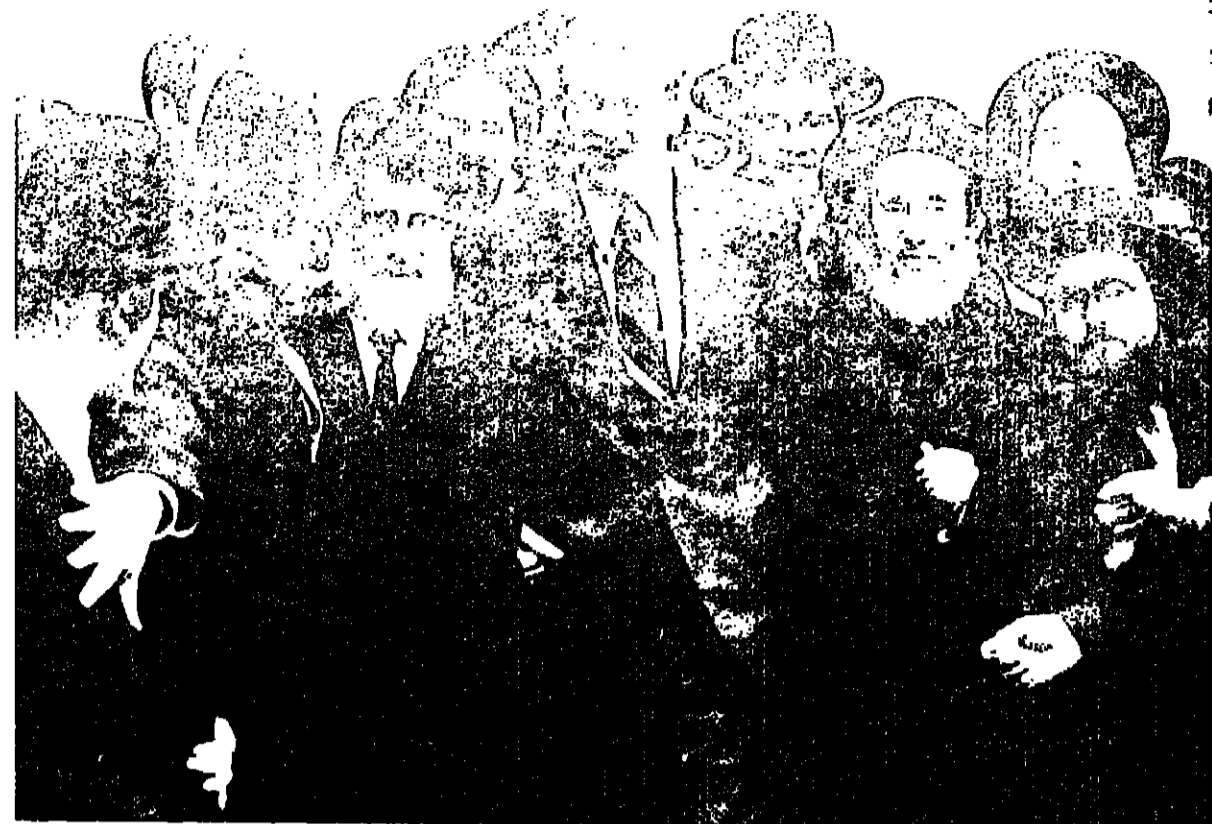
This is why, for eight years now, the American working class has flirted with George Wallace, who combines in his platform, far better than the Republicans (too pro business) or the Democrats (too pro the indigent and the minorities) their opposition both to the rich and the powerful, on the one hand, and the real lower class on the other. Wallace upholds the traditional American values they associate with their own success — nation, religion, hard work. And he confronts the liberal intellectuals and the radicals as strongly as he does the welfare poor and the capitalists. But protest parties don't win; and this year Wallace seems completely removed by the would-be assassin's bullet.

The coalition of minorities, workers, intellectuals and the non-rich generally, which the Democrats put together at the start of the 1930's, began to fall apart at the seams in the early 1960's. The differences between these groups have simply begun to outweigh the things they have had in common. In the absence of a succeeding coalition, neither party has real dominance of American politics now, and this situation is likely to remain until the great working class is won over by one or another.

This year the working class vote is crucial, but unpredictable.

Role of upper class

Another interesting development in American ethnic affairs in recent years is the break-down of one of the traditionally great-est divisions — that between Catholic and Protestant. Until well into the 20th century anti-Catholicism was the chief focus of American nativism, and it still continues to some degree. But anti-Catholicism is disintegrating as is anti-Protestantism on the part of Catholics. I think there are several reasons for this. One is the integrating role of the Upper class, a social force whose role in American life is sorely understudied. It is noteworthy that, while access to executive suites in many businesses and industries, and to the more exclusive country and city clubs, remains barred to Jews, blacks and some others, the line between Catholic and Protestant in such areas has largely disappeared. Slowly, this is filtering down to the middle and working classes. For the working class, for example, the decline in immigration and in religious intensity, plus increasingly common social and economic problems, has led to a minimization of both national and religious ethnic differences (the



The Jewish vote is rated high this year. New York Mayor John Lindsay was out to get it.

They may well stick with Nixon, the more socially conservative defender of property interests; or they may, if McGovern is nominated, be sufficiently impressed by the "populist" aspects of his programme (those things which are indeed done have in common with George Wallace) to overlook his policies and supporters, whom they don't like.

Problem for the Jews

This is an important phenomenon, even without overstating the diminution of the differences among white, Christian groups. Because if the next 50 years are to see a decline in the groups that are still really ethnic, it will also mean that those who are not Christian and/or not white will be the more distinct. Their likelihood of real assimilation, or of real integration, is therefore slight. This is something the Jews should be aware of. They have realized for some time. And they have settled for an accommodative situation, where they participate in enough of the society to prosper and feel secure, without

expecting to be part of the "majority." I think this is the only probable future for such groups as blacks and Mexican-Americans also. What remains is for them to organize themselves in such a way as to get the best possible piece of the American action.

In terms of American national politics, this suggests a continuation, for the while, of the present situation of no clear party domination. The key forces involved above are either ignored or straddled by the major parties. The question of the ultimate resolution of the racial problem, for example, is too complex and too unpredictable for any party to take a dogmatic stand. Since most ethnic and their children remain in the working class or below, the Democrats are likely to hold much of their support. But continued racial animosity and urban unpleasantness will mean that in given times and places, the Republicans, as the party of sterner authority, can be an acceptable alternative.

It would be foolhardy to bet a lot of money on the 1972 presidential election. The Democrats remain the party of the urban masses, but more so out of lack of alternatives than any firm cultural or ideological identity. The president in power, especially in distraught times, holds a lot of trumpets for his own reelection, even if his party stays a minority (compare Eisenhower in 1956). And the ethnic and class forces described above are in a constant state of movement. This suggests continuing instability for American politics and American society as well.

A KAB of CAROBS

ONE of the most interesting byways branching off from the highways of Biblical flora is the constant search throughout the ages for some reference to the carob tree in the Bible. It seems to be almost instinctive: it is so essentially a tree indigenous to Israel, it looms so large both in Talmud and in the New Testament that it should have missed mention in the Bible, yet nowhere is it specifically mentioned. The nearest approach to a specific mention of it is the "gers" the weight of which is the 20th part of a shekel, which many scholars believe to be a carob seed, despite the fact that it is almost impossible to find a shekel whose weight was even approximately equal to that of 20 carob seeds.

All other attempts to find the carob in the Bible, lasting over nearly 2000 years, depend on one of three factors: (a) the identification of another tree in the Bible with the carob; (b) the provision of new vowels to the accepted text; (c) emendation of that text. With regard to (a) the most remarkable example is that of the famous Saadya Gaon and the almost equally famous Spanish grammarian Ibn Janash who maintain that the *nebot* of Gen. 37.25 and 43.11 — which at least in the former passage is undoubtedly a spice — was none other than the carob. To (b) belongs the attractive reading of the rabbis to Isaiah 1.20 which we read this Sabbath whereby they homiletically point the words translated "ye shall be devoured by the sword," to make them read, "ye shall be reduced to eating carobs," a rendering which has been accepted by the New English Bible. The example of the third category is to me very persuasive. In II Kings 6.25 there is a grim account of the ravages caused by the famine in Samaria as a result of the siege of Ben Hadad, king of Syria. There were reports even of cannibalism (v. 28/9) and an account is given of the exorbitant prices which were paid for the little food available. The head of an ass

TORA AND FLORA

was priced at 80 pieces of silver and a quarter of a kab of *chrysonia* at five pieces of silver. This word *chrysonia* is one of the most difficult in the Bible, and it is even read as another word. The A.V. in desperation (following the rabbis) regards it as two words *chob* (the anus) and *yoinim* (doves) and gives the impossible translation of "the excreta of the anus of the dove," i.e. "dove's dung." Nearly three quarters of a century ago the Biblical scholar Cheyne suggested a slight emendation which changes the word to *charywin*, carobs, and this change has been accepted by the New English Bible. As I say, I find it attractive. Carob, which grew wild, was the poor man's food of both the New Testament and the Talmud. With regard to the latter the Talmud tells us of the saintly miracle worker Hanina b. Dosa who "although the whole world was sustained by him" subsisted on "one kab of carobs" for a whole week (Talmud 24h).

The possible association between the kab of carobs of Hanina and the quarter kab of food, usually available without price, but in the grim famine sold for five pieces of silver, is highly convincing.

L.I. RABINOWITZ

MEXICAN PRESIDENT ON A LONG ROAD

These tours are thought too tough for anyone but Mexicans, they said. But Israelis are different, and Lea Ben Dor, Deputy Editor of *The Jerusalem Post*, was invited to accompany President Luis Echeverria Alvarez on one of his gruelling grass-roots tours through his vast country (two million sq.km.).

THERE were long bus trips and plane flights, and the many journeys later ran together in my mind. The country is so tragically empty, I thought — brown and flat and dry, or else a hilly desolation of volcanic rock and shrivelled shrubs. Where could such a journey take us? When we arrived and everybody scrambled up a rocky, dusty hillside, there was a modest water project for the President to inaugurate. Part of a river was diverted, with a small dam to feed an irrigation system. President Echeverria climbed around the dam, inspected all the details, and asked questions.

In Switzerland, in any rich country, the village mayor would scarcely attend the opening of a dam this size. In Mexico water is more valuable than gold (which only brought the Spaniards and trouble). Water brought to an old Mexican village after centuries of stagnation has precisely the quality of new life, of a world made wider, of water brought to a half-built kibbutz in the Negev.

Most of the time the President could be seen studying newspapers or reports, or conferring with his aides. From time to time there were brief stops for the official opening of a new school, or

the laying of a cornerstone for a public building. Often, some of the people concerned with the project, even high school pupils, were taken along for the next leg, for more time to talk.

One of Mexico's banking experts, a very tidy-looking man, said to me on the long flight west to Lower California that he had not so much as a toothbrush with him: the President had invited him along unexpectedly after a discussion the previous evening.

The Press, in buses in the rear part of the longish convoy, barely had time to race up and take a picture or two and race back to their own bus, with a ring-side seat — the result, apparently, of having asked for an interview a day or so before the trip was due to start.

"You are lucky," I was told. "Foreigners are rarely asked on these trips. They are thought too tough for any but Mexicans. But the President has great faith in Israelis. You made your desert produce food. Your technicians are always liked, because they get so concerned with what they are doing, and they work hard."

Often, the President asked someone to explain some point of interest to me. (He does not speak

English.) Later, he provided me with an interpreter.)

After each of these ceremonies, men — often elderly — presented written petitions prepared in advance. In many cases the President would ask a few questions before passing the envelope on to the right member of his party. The last few petitions, and sometimes bunches of flowers, were tossed through the bus windows or pressed into the President's hand as he waved from the window.

I asked what happened to all the hundreds of petitions. "They are all examined and answered. No, they can't all get what they ask for, but they will get an answer." There are still many illiterates and semi-illiterates in Mexico, and a letter from the President's office in reply to a petition probably has a certain magic of its own.

The last-minute delays often took a quarter of an hour or more, and there were many of them every day. I calculated in an idle moment that the President must have spent between 30 and 40 hours standing bareheaded in the burning sun in the course of the trip.

Work circuit

I DON'T know how one measures success in government; but the active participation of the governed, the grass-roots process, is difficult enough to achieve in highly developed countries, with efficient organizations and communications. In Mexico, with its high proportion of illiterates, I heard farmers, pupils, teachers, students and industrialists argue their cases with their President and his Cabinet ministers, and saw them all receiving the same intense, concentrated attention. This "work circuit" took ten days, with a one-day break in the middle.

The long work sessions during the trip, sometimes totalling a gruelling eight or 10 hours in a single day, combine central control with a demand for local responsibility. They appeared to me to be aimed at renewing the direct link between the ruler and the ruled and giving the *campesino*, the farmer in the big straw hat, the feeling that his grievances can get a hearing. In a world where government is increasingly concentrated in the offices of inaccessible technocrats, there is human value in restoring confidence to the individual. Once a man feels that if he makes the effort to speak up he will be heard, that his opinion is valued, that the Government has come to listen to him, he has an incentive to thought and effort. It may also prove to be a much better weapon against Tupamaro-style revolution than just a few pesos added to the day's pay.

The challenge is obvious. I saw the hands of some of the local speakers shake as they held their notes; this was their day, and they would either make their mark or fall to do so.

I also heard the system mocked by a leftist journalist. "Yes, it is good, you guess for whom. It's good for him, all right."

Only 230 km. off course

ONE afternoon the party was due to take a plane for Piedras Negras, a town on the U.S. border. The weather was bad there and we arrived instead at Mondocva — "only 230 kms. from Piedras Negras," I was told. The party was hurried into a row of cars, some old and rickety, and raced off. Somewhere along the line the customary bus had been prepared for the President. When I later saw a life-size knight on horseback in a museum, with a silk banner draped round the horse's chest I recognized the silken Mexican eagle-and-serpent standard always tied round the bonnet of the presidential bus. After a three-hour drive, and about four hours late, we arrived at Piedras Negras. The waiting crowd had not given up and gone home, as might have been expected, but was packed close around the glass pavilion housing an industrial exhibition. It was hard to get through.

The exhibits included the usual attractive Mexican building materials, a hideous polished stone mosaic table with an Egyptian motif that cost \$1,000, machinery, canned foods. Some women were stitching leather gloves and blue jeans at sewing machines. The President's tour was as hurried as though it were 8 p.m. as scheduled — and not 10.30 — and took over two hours, with explanations and questions at every stand. He noticed me spelling out some statistics on school attendance and took the time to find someone who would translate the Spanish text for me.

With hundreds of faces pressed to the windows, including many children who climbed up old scaffolding, I worried about broken glass. As I glanced round anxiously, I caught sight of three of the security men, not at all perturbed, weighing each other on a large industrial scale (one of the exhibits), and chuckling over the weight of the



Opening one of the pre-fabricated one-room school houses. (All photos by courtesy of the Mexican Government)



The farmer in the big hat waits for his chance to speak his mind.

A horrid moment

heftiest Mexicans have learnt to be patient — too patient, perhaps — and they do not often break windows.

The work session the following morning dealt with a problem we do not know yet. How are the border areas to be kept "Mexican," and protected from being absorbed by the tremendous mass of the U.S. economy? I had heard about this; but without the long trip by plane, car and bus I would not have realized the problem of the border is not only the nearness of America but the great distance from other Mexican centres.

Rather than see Mexican labour migrate to the U.S. and join the ranks of the dispossessed, the "Chicanos," there, U.S. investors have been encouraged to set up bonded factories inside Mexico. There are no customs; the whole of their production must go back to the U.S. and they are, in effect, extra-territorial. About \$700m. have been invested in these factories, with a special proviso that four per cent is to be spent on training workers. Mexico benefits by some taxes and the employment of labour — mostly of women, which causes problems of its own where men are unemployed. There is also a feeling that this is one of the ways in which the U.S. "colonizes" and "exploits" Mexico, and circumvents labour laws. The ultimate aim is to develop local industry, but not much of it today is sufficiently specialized or on a large enough scale to be able to compete with the U.S., and the products are relatively expensive. A popular formula about the long American border is that it is like sharing your bed with an elephant: if he sneezes, you are blown across the room. In the least U.S. recession, the golden tourist stream dwindles.

We like to say that we wish all investment in Israel to be made on purely business grounds. Foreign investment in Mexico is a matter of favourable conditions, without any parallel to Zionist motivation. It may save some illusions and mistakes, but it also creates deep suspicions and resentments (some justified, some not), which we are lucky to be spared. Besides, Mexicans have memories of past losses and catastrophes that are as long as those of Jews; and they have not forgotten the loss of Texas and New Mexico, rich lands compared to much of today's Mexico.

There seems to be no thought today that the Americans are hostile in any sense or that Mexico needs physical protection. But at the end of a five-hour review of the local situation, I was conscious of the desire for independence as an insistent Mexican concern, as an unexpressed fear that more of Mexico could be sucked in by an over-rich, over-powerful neighbour. A young man I talked to said contemptuously that his country already was an American satellite. "We make the goods they want, and let them use our labour and influence our financial policies."

It is certainly not what the present government wants. The will to independence, to be Mexican, is strong enough to put a ceiling to easy loans. The distrust of the outside world is deep. It draws its strength from centuries of warfare and bloodshed; from exploitation of the Indians by the Spaniards; from arbitrary French intervention and American occupation; and in the end simply from the abuse of the poor by the rich, which went further and survived longer in Mexico than in Europe. It has by no means found its end yet. In any case, the American producer-consumer society is no longer as universally admired and copied as it was even 30 years ago. There is no inclination in Mexico to take anything on trust.

Nothing on trust

As we progressed slowly through the five long hours of reports, of reviews of the work of the past year, I came to the conclusion that President Echeverria is not willing to take even his own administration on trust, and that this is one reason why he travels around the country.

There was a memorable session in the dry Mexican Valley in Lower California the next day. It is hot and vast — vast by Mexican standards, not ours. The land is flat, and there are broad irrigation canals that carry the water that comes from the Colorado River in the U.S. Yes, of course, I was told, the water evaporates and is soaked up by the ground, and in the long run pipes would be an economic investment; but what if there is no money for pipes now and you cannot wait to use the water? I found myself silenced again and again: by the realization that Mexico can afford to be extravagant only with manpower.

A farmer speaking of the open-canal irrigation system built there wound up appreciatively by saying, "The President promised us irrigation when he came here 10 years ago as Deputy Minister of the Interior. Now here is the account of damage done to each one of the farms in the area by the salty waters of the Colorado River. We wish him to take the accounts to his meeting with President Nixon."

I was pleased to see in a Press report a few weeks later that the subject had in fact been raised in Washington in talks between the two Presidents.

The aim and system began to emerge. "Nothing ever used to get done," one of the officials said to me. "There was always so much talk, and then nothing happened. Even something as small as a new one-room (pre-fabricated) school put up in a village is evidence for people that there has been a change."

The President had just opened the little schoolhouse with a flourish and proceeded to inaugurate a small plaza and a few new houses on a dry hillside. Behind the square was a baroque church built of red sandstone, absurdly large for the impoverished village, dating back to the days when the village priest was king and could command all the labour he wished.

The President beckoned to me after the ceremony and said, "See why we are proud of this place. You see how the new school with its red brick has been designed to harmonize with the church? And how the church itself is set off by the curve of the hill behind? The school is new and the church is perhaps 400 years old and the mountain has been there forever, and now they are all one. We want harmony as well as a school." This theme of harmony, between towns and country, industry and labour, and even the U.S. and Mexican economies, was to recur many times.

(This is the first of four articles)



Many hours under the sun.

ON the first day of the trip I was instructed to get into a small plane which proved to be that of Mrs. Echeverria, wife of the Mexican President. Before I found a seat somebody surprisingly called "Loa!" A smiling man with glasses was halfway into the plane and beckoned to me. "Who speaks English here?" he asked in Spanish. "I want somebody to explain to her what we see and answer all her questions." A woman economist who works on a government planning committee volunteered. "After all, she is my name-sake; I have to take care of her." This was my host, President Luis Echeverria Alvarez, often known by his initials, L.E.A.

Lunch on the first day was country style, out-of-doors, at an agricultural research station, the home of one of the President's sons, who is in charge of development projects in the area. The food came in little glazed ceramic bowls, like in the market, with tin spoons enamelled pale blue. Halfway through the meal an ADC in gold-braided uniform came to tell me that the President invited me to talk with him. I found a space on the bench opposite the President, and a piece of melon was pushed in front of me. A well-known Mexican writer, Carlos Fuentes, who speaks English fluently, grinned slyly and said, "The President invites you to make intelligent conversation with him." The President smiled innocently, and there was an expectant silence. It was a horrid moment.

I said "You know,

from the plane Mexico looks so much like Israel that I feel totally at home, and that is the greatest compliment I know for another country."

When this was translated for President Echeverria he said, "Ah, good, then you think about Israel as we do about Mexico." They I might understand. For the rest of the trip he took a quite unexpected amount of trouble to make sure that I should see and follow everything that came our way, and most particularly with the work of Israeli technicians in Mexico.

I asked several people what the reason was for President Echeverria's great interest in Israel, and the courtesy and friendliness I enjoyed as a result. Several agreed that it was because Israel had succeeded in bringing life to its deserts, which is one of Mexico's greatest aims. One man, who had been Mexico's ambassador to many countries, said, "Even the older people in your country care what happens to Israel. Here, the old only care about their own affairs." (I did not see why I should tell him that some of our young people do not care as much as the older ones.) Another said, "Because you know how to live with the Americans. Look at all the money you get from them, and you never do anything they want." Still another, "There is a mystique about Israel, about your successes, about the ability of the people. You believe in yourselves and in your future. We are only just beginning to believe in ourselves."



After a display of Indian dancing, President Echeverria asked for one of the dancers' hats — straw, tinsel and ribbons and gave it to the author.

מכאן אנחנו

A recent search for Israel's Woman of Valour brought 20,000 responses. M.K. ZENA HARMAN, who was on the panel of judges, reflects on this remarkable cross-section of women and names them authentic representatives of Women's Lib.

Women of valour true women's lib

THE Women's Liberation Movement is unhappy about competitions that select a beautiful woman, an outstanding mother or even a fine housewife and homemaker. The commercialization that has degraded some of the Beauty Queen festivals is deplorable, but the objection is fundamentally one of attitude towards woman's role in society, the family and relationship between the sexes.

Not all supporters and fighters for the cause of women's rights believe that they have to be achieved at the expense of a good husband-wife relationship and the continued existence of the nuclear family unit. On the contrary, many believe that the weakening of family life is a major cause of modern disaffection, frustration and unhappiness. Motherhood and marriage still offer the best prospects for creative self-fulfillment, particularly when they are combined with the pursuit of a profession.

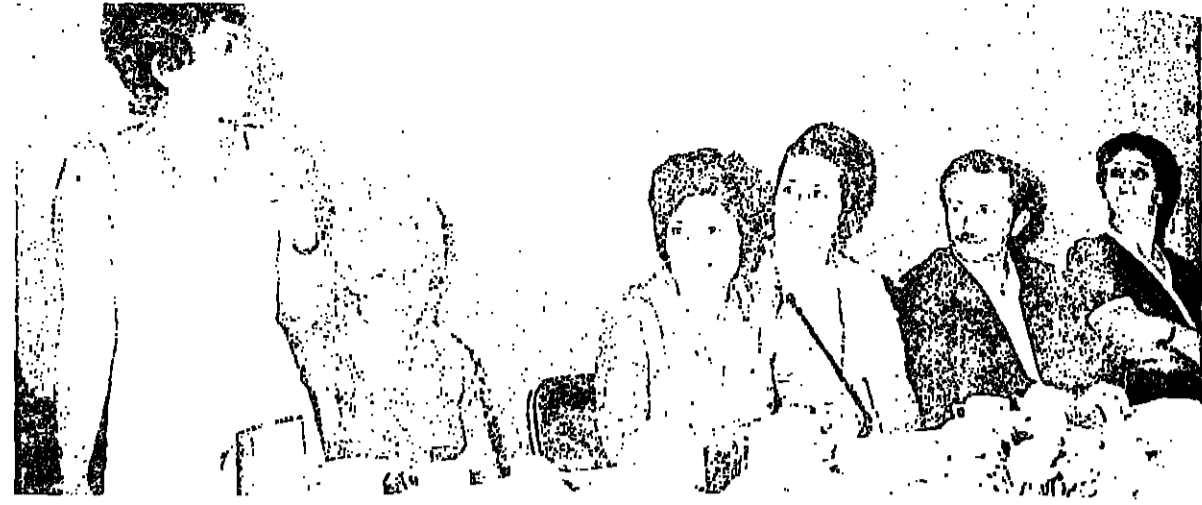
The family in Jewish history has undoubtedly been a central factor in the capacity of the Jewish people to survive successive periods of persecution and repression. It has facilitated stability and resilience; it has cushioned the individual from the worst consequences of stress, change and upheaval; it has nour-

ished a spirit of compassion and concern. The 47 semi-finalists, who appeared before a panel of 13 judges whose task it was to select an *Eshet Hayil* — (Woman of Valour) were a cross-section of the ingathering of the exiles, prototypes of the traditional Jewish mother, with the additional dimension needed to cope with the demands of the new reality of Israel.

The Women's Lib movement would find difficulty in convincing them that the organizers, "La Ishah" and Mootzet Hapoalot, had an ulterior motive, that they were the victims of a subtle scheme to keep women in the home and man's sovereignty intact.

They were younger and older women, from the East and the West, sabras and immigrants selected from some 20,000 candidates, all of whom had completed a comprehensive questionnaire and been interviewed in their home environment. They came from rural and urban areas, represented a variety of professions and trades, with many skills and talents.

There were war widows, the sole supportors of their families, bereaved mothers and mothers of war invalids. One or two were barely literate, mothers of large families,



Rivka Oseri (left) reports on a real pilgrimage to her home while she was on maternity leave after she had been named one of the seven runners-up in the Woman of Valour competition, when the group was received at the Knesset last week. Lifting to the right are M.K.'s Zena Harman and Shoshana Arbeli-Almoshino, the first Woman of Valour Emmy Sivoni of Beisan, Moshe Lahiss, coordinator of the competition, and M.K. Matilda Ghes. (Tova Weiss photo)

but their children were graduating from high school and continuing to universities. Many had not known they were candidates; their forms had been submitted by husbands or children. They represented a rich tapestry of human experience, courage, struggle, sorrow, tragedy, success and satisfaction.

Good cooks

All were proud housewives, well organized, managing mostly without help of any kind. All believed they were good cooks, wise in the ways of budgeting. They had hobbies, were creative, shopped, washed, ironed, sewed, had time for movies, theatre, outings. They were active on several committees, helped neighbours, soldiers, immigrants.

Most of them read the press and kept abreast of events, TV and radio helped. They were vocal and had views on current issues. They were angry with what they thought were unfair or discriminatory policies. Many wanted a better deal for working mothers, income tax assessments, more day creches and pre-kindergartens, longer school days, equal pay for equal work, the staggering of hours. They were most concerned with unsatisfactory housing conditions and the inability of their marriageable children to find apartments with prices soaring above conceivable savings.

It was not easy to select the winner. Emmy Sivoni, who was eventually chosen, is a public health nurse who immigrated from Morocco in the 50s. She lives in Beisan, is attractive, smart and an obvious leader. Mother of four children, with her parents sharing their small home, both she and her husband are involved in almost every facet of life in the community. A Beisan delegation that attended the Mother of the Year celebration at Beit Hanassi was asked whether the almost nightly shelling to which they were subjected would cause them to seek homes elsewhere. The reply was that they might indeed leave Beisan if the quality of the educational facilities and teaching did not improve. Kalachnikovs shelling would only strengthen their determination to stay. Emmy Sivoni is the same breed.

Achievement

These women are authentic representatives of women's liberation. They do not need oratory and demonstrations or to dispense with bras in order to prove their worth as individuals. They have an obvious feeling of achievement and personal fulfillment as women, mothers, and wives, but mostly as equal members contributing to the limit of their abilities to the society and country of which they are proud citizens.

We tend to be self-critical, very conscious of the shabby and the incompetent in our midst. We sometimes wonder how so much ineptness can produce outstanding results. The answer is clear. The majority of our people, and mostly its women, go about their work quietly and effectively. They are reliable, responsible and innovative. Good people with much practical wisdom and common sense. They deserve this special tribute to them.

Proud parents watch missile launch

By Lea Levavi

Jerusalem Post Reporter

TEL AVIV. — FOR several Ramat Gan parents, there was "nothing in the world more natural" than leaving home at 3.30 a.m. on the morning of June 21st, and going to Tel Aviv's Country Club. Their sons, eleven graders in the Fine Mechanics Department of Ort's Boys' Vocational High School in Ramat Gan, were about to fire missiles they had spent five months constructing.

"So wouldn't every parent come?" asked Mrs. Buchvalter — mother of one of the three boys who made the missiles — when I met her and other parents at Ort headquarters last week to discuss the parents' attitude toward the memorable occasion, and toward their children's education in general. Many educators claim Israeli parents are not sufficiently involved in their children's education and it was comforting to find parents who seemed unaware of this theory.

Her husband, a taxi driver, explained how the parents had arranged to drive the pupils, and take the equipment, to the launching site behind the country club. But he was modest about it — after all, isn't that a father's job? Their son Zeev also joined in the conversation: "I think part of what makes both us and our parents so interested in school is the particular teacher who worked with us on the missiles, Mr. Kirsh. He doesn't act like a teacher; more like a friend."

Sole interest

Mr. Strauch, a textile craftsman, explained: "My son Moshe had been studying a less difficult branch of mechanics until this year. When he got into this class, he seemed afraid he wouldn't keep up with the other boys. He told me, for instance, that the other boys talk about their hobbies in front of the class but he was ashamed to give a talk on his interest in missiles."

When we had a parents' meeting, I said a few words about this to Mr. Kirsh. I don't know what he did, but apparently got Moshe to talk about his hobby and that's how they got the idea of building missiles. Two other boys, Zeev Buchvalter and Hitzahel Guttman, worked with Moshe on the project, with Mr. Kirsh's guidance. After two months, the first firing experiment (in which the parents also participated) was held. The second, five months after the project began, was held on June 21.

These missiles "weren't very complicated," Zeev explained. The base, incidentally, was a special pressure pipe used in Mr. Strauch's manufacturing operation, which he donated. Next year, the three boys want to build a bigger and more complicated missile as their final (senior year) project.

Further next year

"We estimated that the missiles we fired this time went at about 1.5 times the speed of sound for 2 to 2.5 kilometres. The big one we want to build next year will need a larger air space because it will go much further. Mr. Kirsh thinks we will have to fire it in the Negev to have enough air space without endangering the population. But meanwhile we're waiting for permission from the school administration."

The three parents all agreed that vocational high school, which offers both academic matriculation and vocational training, was a more practical education than a regular academic high school "if a boy is

willing to take on all the extra work."

After matriculation, a junior technological college programme may be offered at the school to prepare boys for higher-level technical jobs. "I know I work harder than my friends in academic high schools," Zeev said. "When I come home from school, they're already resting after their meal. But at least I'll have a trade when I graduate."



Family and friends watch as the three boys get ready to fire their missile.

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Originality and professional cuts

Suede applique kimono jacket (left) designed and executed by Elisheva Elyok for a project involving the use of leather and suede pieces. Right — Hat Erev's poncho of woven striped wool constructed on the basis of a circle — both are students at the Shenkar College.

By Catherine Rosenheimer
Jerusalem Post Fashion Reporter

RAMAT GAN
THE Shenkar College for Fashions and Textiles wound up two years of operation last week, with its first-ever fashion show of students' work. Over 50 models were shown by some 30 students — 16 of them the College's first graduates to complete the two-year fashion design course, the remainder students who have just completed their first year.

Reactions to the show—both mine and those of members of the textile industry in the audience—were very positive. At least a dozen of the students proved themselves extremely talented, promising and professional—and very possibly a good many more: it is always unfair to judge a designer, and particularly a student, on the basis of one or two models in a show.

What was interesting about many of the clothes was that they combined originality with good professional cuts, suitable for mass production. There were few of the really wild, way-out Art School student type clothes but also plenty which were far from dull and conventional. This speaks well for the College's training, which is intended to teach and encourage good, exciting fashion design, but within the framework of working for a strictly commercial, mass-producing fashion industry with all its manufacture and marketing problems.

Clothes shown were divided into various groups—free design in beach, day, hostess and evening wear and special projects—for example, a series of designs made up in felt, others in lightweight silky-looking knits and what is commonly known here as "Arab cloth"—the undyed muslin, or toile material, which is cheap and readily available and happens, at the moment, to be high fashion for smocks and shirts. The name derives from the days when such fabric was available only from Arab workshops, although today several Israeli factories produce it.

Exceptionally good were designs by Raehel Bornfeld, tremendously neat in cut and execution and with definite personality—they included a chic little sailor dress in red, white and blue with cut-away back and sail-boat motif, and a very good-looking, flaring back-fastening tunic in muslin, trimmed with a geometric applique design on the yoke in red, yellow and green felt strips topping well-out red denim Oxford bags. Also by the same designer was a reversible jacket in red and green blanket checks with puff-top sleeves and an interestingly cut long-point collar.

Ronny Stopper was another student of whom we are likely to be hearing more: his designs were very well-cut, very clean in line. Outstanding were a side-fastening turquoise jump suit sitting extremely well on the body, a really well-tailored safari jacket and bermudas in

heavy-weight "Arab cloth," and a Mao collared black corduroy man's jacket with nice button trims on cuffs and a brilliantly coloured lining—this, incidentally, was the only male fashion in the show.

Personality

Elisheva Elyok's designs showed distinct personality, with a touch of the theatrical but definitely wearable. Among them a maxi-length Edwardian look plum coloured cape with a big stand up collar and interesting silver buckle fastening it at the neck, and the suede applique kimono jacket—seen here in one of the photographs.

Among the many smocks shown, the biggest round of applause went—deservedly—to Jona Hess, who showed one with Peter Pan collar and little puff sleeves, very cleverly combining red and white and blue and white polka dots in different scales to very striking effect.

Although one often feels that the "Oriental Look" in fashions has been overdone on the local fashion scene, often verging on pure "kitch" there were at least two examples in the show of clothes along these lines which were definitely original and different. Sara Federman drew gasps from the audience with a superb maxi in neutral muslin with beautiful elbow length puff sleeves and a square off V-neckline edged in black and red stripes with the same stripes used as a back-tying belt, slotting under the dress's front

panel. The fabric known as "Gaza stripes," is actually woven in Maslil's workshops and is a modern, re-coloured interpretation of traditional Gaza-made caftan fabric, with a definitely oriental flavour. Rivka Flackovits made an late resting dress out of yellow Kheftot (Arab headress) ingeniously sewn together to give a halter neck and backless bodice, and a Cinderella-look raggedy edged long skirt.

Skill

Quilting—expected to feature very strongly in forthcoming Autumn collections—requires considerable skill, both in execution and incorporation into a wearable garment. Two nice examples were Liann Kallid's long sleeveless waistcoat in grey quilting with a long point red polka dot collar—well teamed with a matching quilted holdall, also by the same designer. A yellow flannel jacket by Marit Muller looked extremely chic and well made, with a quilted yoke and collar.

Hal Erev showed originality in the construction of a caftan from triangular sections of striped wool fabric in red, orange and black, achieving an interesting cartwheel effect. Also by this designer was a nice blanket check jacket, collarless and with edge-to-edge front fastening, the neckline and front edges trimmed with blanket strands.

To mention just a few more note worthy fashions: a grey corduroy suit by Daphna Nazarian, the jacket Indian style, the pants Oxford bags; the colourful silk jacket lining was matched up to a backless, halter neck blouse in the same fabric. A particularly nice smock—again in muslin—was by Efrat Halevi with a neat, rolled neckline well-defined pleats running vertically and horizontally.

Sara Goldschlager showed two interesting shirt designs: one a peasant-style, brief blouse in madras check cotton used on the straight grain of the fabric with the centre panel effectively bias cut in contrast. She also showed a striking bell-sleeved blouse with light bodice in applique felt pieces in yellow, red and orange, nicely joined together with zig-zag stitching. Noteworthy among the final line-up of evening wear was Lea Peleg's black satin battledress jacket, worn over a black crepe overall, well cut with a halter neck, bare back and deep-plunge front décolleté.

A TOTAL of 109 students made up the Shenkar College's first group of graduates last week, from its five faculties: textile technology, production management, textile management and marketing, fashion design and textile design. According to Dr. Alex Lerner, Chairman of the College's Board of Governors, practically all students have already found jobs within the local textile industry and a few will be continuing their studies abroad during the coming year.

If the creditable standards which were clearly demonstrated in the Shenkar College's graduation Fashion show apply equally to other faculties (where it is obviously harder to demonstrate achievements in front of an invited audience) then it looks as though the College is well on its way to achieving the aim for which it was set up: to provide the Israeli textile industry with professionally trained middle management personnel.

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CIVIC MINDED

BEING a civic minded citizen I attend with resignation, if not enthusiasm a meeting called to discuss Civil Defence and duty fill in a form listing skills, availability and location. I write that I am a moderate cook — privately I think I am an excellent cook, but this is no place to boast. Presumably ability to peel potatoes and boil eggs will be considered as much of an asset as a light hand with pastry.

I also indicate past experience with heavy vehicles and present acquaintance with local traffic conditions and express a willingness, not more to accommodate some displaced persons. I am ready, I confirm to undertake mental but necessary tasks such as rolling bandages or making beds, the inept performance of which will not endanger anybody's life or well being.

The response to the form comes promptly and efficiently. It consists of ten pages of closely printed instructions outlining my duties in case of need. The chances of being able to render this outpouring into anything intelligible before all the parties to the present state of tension have become honourable ancestors is rather remote.

I am not too confident of myself in the arena of small print even in my native tongue and this one takes several linguists and a legal advisor to unravel and transform into the vernacular. The gist of it is, if the consensus of opinion is trustworthy that I shall hold myself in readiness to direct and guide unspecified numbers of women and children to establishments which will have been prepared for them, write down their particulars and supply their immediate needs — against their signatures taken from stores whose disposition will be made known to me at the appropriate time.

Instant panic

This directive fills me with instant panic. The mere thought of trying to handle small children, with or without their mothers, trying to convince them to go here rather than there, or stay put while I go and look for the man with the key, or even attempt to distribute goods to people who will either believe I am making a great profit of will violently disagree with my alloc-

ations is enough to give me nightmares. What it needs is someone like my former Sergeant and there are enough in town like her to leave me for lesser jobs.

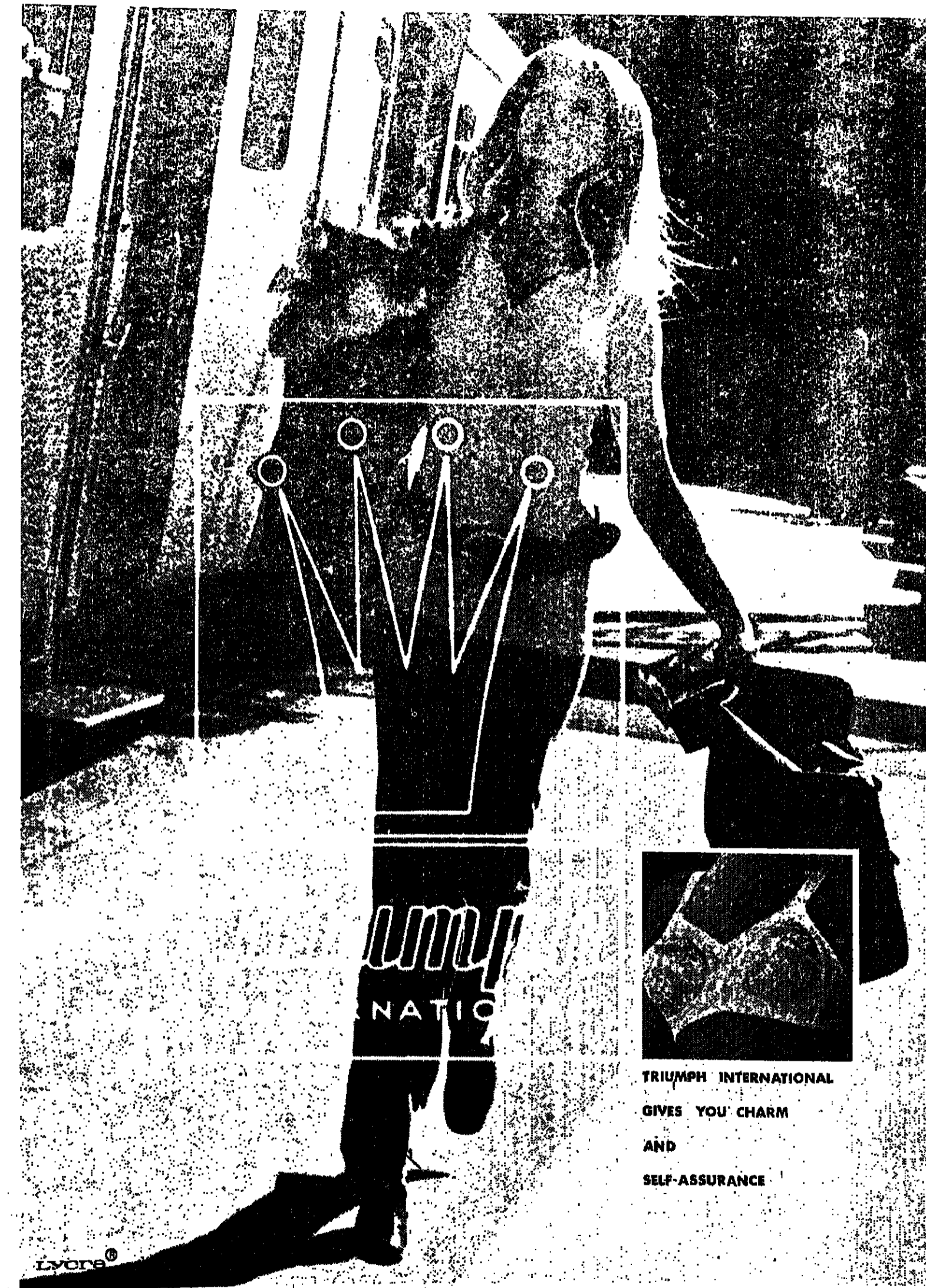
Desperately I trudge from office to office till I find someone who will at least listen and to him I explain that it is not that I am reluctant to do my share to save the nation,

On the contrary my only concern is to implement the efforts of the authorities and reduce the inconvenience of the innocent population in any way I can. This way I can't. Nothing, I tell him earnestly will induce alarm and dependency so quietly as the spectacle of me giving ineffective orders which will be totally ignored.

After a life-time of rigorous training by my family in non-interference in their affairs, it takes an hour of patient negotiation before I can persuade even one child to comply with what I consider the most basic and essential rules of behaviour. At a time when the opportunities for sweet and reasonable argument with consideration of

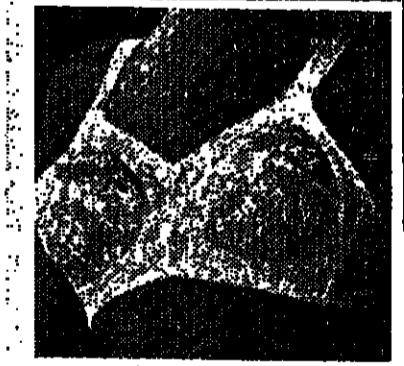
all points of view, will be lacking, there is just no hope of my succeeding in getting anyone to do anything they did not intend to do in the first place. He tells me not to worry. He will have no regretted as a librarian or something else like that and I will be able to wash dishes.

Later, at another meeting, we are thanked for our attendance and cooperation at great length by various town dignitaries and told that we hope the day will never come, but we all have to be prepared. We are requested to fill in a form at the door which will make known our skills, availability and location.



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TEACHERS for the SUMMER

HASSIA Levy-Agron has done it again. As director of the Dance Department at the Rubin Academy in Jerusalem, she has assembled an outstanding roster of guest teachers for the two-week "Summer School" in August. More than 100 students have enrolled — some from abroad — and there is a waiting list. On the list of teachers are American Jane Dudley and Swiss Jean Deroc. For neither of them is this a "first" in Israel.

Jane Dudley was for a considerable time the artistic director of the Batsheva Dance Company. She is now



Jane Dudley — expert in Graham

director of the London School of Contemporary Dance, known among dancers as "the Place." There she gives courses in teaching methods that have attracted students from far and wide. In Israel, too. At the Rubin Academy she will teach the "Graham" techniques, of which she is an expert, having been long associated with the Martha Graham company and studios in New York.

Jean Deroc, who was here some years ago, is a choreographer of note and a ballet-master of eminence in Switzerland. He will teach classical ballet at the Summer School.

As pianist for the classical classes there will be a new immigrant from Russia, Viktor Manelitch, who was class pianist at the famous Vaganova School in Leningrad — the school from which the Kirov Ballet dancers graduate.

Another guest teacher will be Fred Berk, known in the U.S. as "Mr. Israeli Dance of America." Anne Wilson, who was here recently, told me that he has been teaching folk dance for a quarter century, including Tareel dance, and has launched about 100 groups. Here he will give master classes in various aspects of folk dance. It is interesting to note that in his younger days he was a pupil of our Gertrud Kraus in Vienna.

Joan B. Cass, a recent immigrant from the U.S., will give lectures on "The Aesthetics of Choreography" with film illustrations.

Spanish Dance will for the second time be on the "Summer School" schedule. The classes will be given by Spanish dancer-guitarist "Juan" (Ezer Zebulun) who came to Israel several years ago and now works with Tatiana Iglesias. They have formed a Spanish Dance and Guitar Group. There will also be a course

in mime — this, for the first time. The teacher is still to be announced.

Courses will also be given by Gertrud Kraus (creative choreography), Clara Volinni (character dance), Aubrey Halpern (jazz) and by Benjamin Zemach, who was director and choreographer of ballet in California until he came to settle in Israel a year ago.

That large van with "Traders' Continental Services, Surbiton, Surrey, England" written all over it, has gone from the roads between Caesarea and Beerseba. It isn't standing any more outside the Bin-yenel Ha'Gomra in Jerusalem or the Mann Auditorium in Tel Aviv. The London Festival Ballet has departed. Yet it has left an aura — and a hint that it may return some time.

The company flew back to London for a day before flying off again to Nervi (Italy) and Nice (France) and Yugoslavia. The "Traders' Continental Services" van will meet them there, bringing all the "props" — costumes, decor and huge basketsful of ballet shoes.

The London Festival Ballet has travelled extensively in the past decade. Yet the Israel tour was in many ways a new experience. One of the ballet masters, Donald Barclay, described his impressions thus before he left:

"The audiences were very appreciative everywhere, but I felt they hadn't seen a lot of classical ballet before. They were so still — as if seeing it all for the first time. I wish we could come back and show them more of our huge repertoire."

The company was delighted



Jean Deroc — classiest

with the success of the tour but had found it strenuous. The long distances were a surprise, "and two performances a day meant that the dancers had to hold their concentration for five hours — which, in addition to practice time, is very demanding," Donald Barclay explained.

Also, he did not like taped music. "A performance has to have a sense of occasion, and without an orchestra, that is lost," he said.

Terence Kern, the London Festival Ballet chief conductor, agreed with this view. He had come to supervise the tapes and the rehearsals.

Those tapes cost \$10,000 (before the pound began to float) but they made us feel frustrated. There's no atmosphere without live sound in classical dance. We tried to find an average of performance when we recorded the music with our own orchestra and we used Ansermet recordings for "Igor" and "Scheherazade" because he was such a marvellous conductor, but the



Maina Gielgud — talent, trying, training

Patrice Bart — a classical basis to modernism

trouble is there is no compromise with tapes — nothing to relate dancers with the orchestra. Next time we must come with an orchestra. We need only about 40 players, after all."

In Italy and France, there will be orchestras, but in Yugoslavia, the tapes will be used again. "It's the first time that the Musicians' Union has allowed us to use recorded music — and then only for abroad, not in Britain," said Terence Kern.

There were other — and better — "firsts" on this tour. Maina Gielgud, for instance, made her first appearance as "resident prima ballerina" with the company. "I have danced with the London Festival Ballet before, but

only as a guest," said the lovely young star. Sitting on the theatre baskets backstage, she told me something of her career — already long and varied.

Born in England, she began very early to study with Karavina and Egorova (hence her Russian style). Then she danced in Rosella Hightower's and Roland Petit's companies.

For four years Maina Gielgud was in Béjart's "Ballet of the 20th Century" (coming here next month) and for a year after that in the Berlin Ballet of which Balanchine was the artistic director. In that time she also did a lot of "guesting" — in Russia, in the Orient, Europe and the U.S. "coast-to-coast."

Her recipe for success: "Ta-

lent first but perseverance most of all — and classical training. If you have that, you can do everything else."

Patrice Bart, guest dancer from the Paris Opera Ballet where he is a principal, held the same view. "To do modern ballet well, you have to have a good classical basis," he said. Besides his classical roles, he likes working with Béjart who comes often to Paris.

Béjart also came up in a talk I had with Beryl Grey, the London Festival Ballet director. She told me he would be creating a ballet for the company later this year. "That's something of a scoop," she said, "because he seldom if ever does ballets for any company but his own."

Out with the old in with the new...



Ekked's fleet remains always young — new buses are continuously introduced into its service. During the last two years 875 new buses have been bought. Each new bus is better equipped and more comfortable than the one it replaces.

THIS IS EGGED

Sophisticated farce has a feeling for the poor

RIZZENTE RETURNS FROM THE BATTLEFIELD and **BILORA** by Angelo Beolco (Ruzzenite), translated by Jonathan Dobosorsky, at Tavvia. Directed by Edna Shavit.

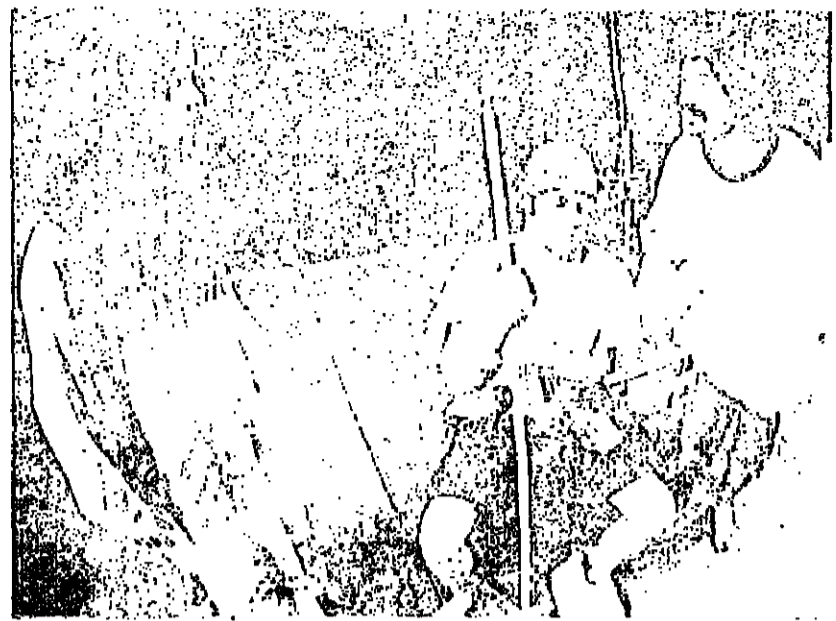
The theatre is becoming sophisticated. Tavvia is now showing two one-acters by an obscure 18th-century Italian playwright whose fame, such as it was, never really crossed the Alps. Angelo Beolco, better known by his stage name Ruzzenite (like many of his contemporary comedy playwrights, he was also an actor), was a writer of low comedy in the earthy, bawdy manner of the Italian Renaissance. But unlike the others of his period, he was a man whose heart bled for the exploited, the downtrodden, the hungry; and he populated his comedies with the bone-poor peasants of the Padua province.

In *Bilora*, a ragged peasant comes to town in search of his wife, who ran off to live with a rich old money lender. Unable to win her back — the wench clearly states that she prefers to live with the repulsive oldster because he feeds and dresses her well — he kills his rival. In *Ruzzenite Returns from the Battlefield*, another peasant comes back to his village after a stint of soldiering to find that his wife had meantime taken up with the local thug. Ruzzenite, who went

to fight in order to pick up some loot, came back with nothing; the village was hit by drought; everybody is starving except the local robbers; and his wife — who likes her three squares a day — professes to stay with her lover, who is capable of providing them. In his despair, Ruzzenite finds refuge in a dream in which all the villagers stuff themselves with delicious roast chickens, singing and dancing in their full-bellied bliss.

The dialogue in both pieces is rich in allusions to food, to the

tesque costumes and postures look alive and interesting and are impersonated by a keen cast which includes Sasson Gabai, Yossi Yablonka, Itzik Aloni, Rachel Levi and Asher Ostrovsky. Jonathan Dobosorsky made a valiant effort to accomplish the impossible — to translate a local argot into a language which has no argots and is, moreover, singularly poor in obscene expressions. He solved the problem by making the characters speak an exaggerated brand of illiterate Hebrew. It works fairly well, except that the constant repetition of the four or five obscene expressions becomes monotonous.



Good impersonations by Rachel Levy, Asher Tsarfati (centre) and Sasson Gabai in Ruzzenite Returns.

THEATRE Mendel Kohnsky

eliminary functions of the body, and to sex. The humor is basic but on occasions poignant, especially when the social aspects are touched upon. The pathetic ending of *Ruzzenite* — the dream of full bellies — is a most amusing scene demonstrating the utter hopelessness of the hero's existence.

Director Edna Shavit fleshed out the rather thin text with rich visual effects and action; the characters with their pro-

A nothing about nobodies



Shmuel Atzmon thinks he's acting; Lea Koenig at least tries to put some character into a boring, boring, boring Picnic for Two.

PICNIC FOR TWO by Aldo Niccoli, translated by Zvi Ronen, at Habimah. Directed by Zvi Stolper, set and costumes by Lydia Pincus-Gani, music by Felde Schatzman, lighting by Nathan Pasternak.

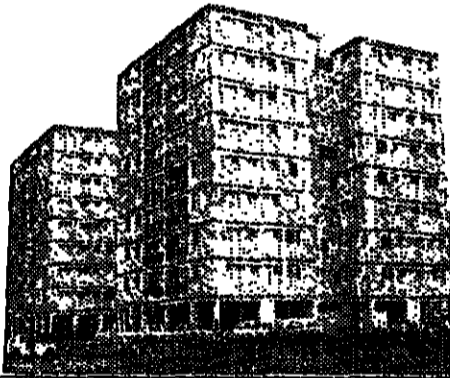
Picnic for Two is an exceedingly uninteresting play about two of the most uninteresting people I remember seeing on the stage, who throughout the entire evening did nothing to pull me out of the stupor induced by a long, hot day. Rupeco, who once had literary ambitions and now prospers in the manufacture of toilet seats, and Mira, whom he met by accident in the street ages ago and fell in love with at first (or second) sight, have for years been bored out of their minds with each other. To relieve the ennui, Rupeco naturally tried an extramarital affair, which ended when the lady of

his dreams was arrested for soliciting on the street. Mira also tried to escape the emptiness of her marriage by taking a lover, and fared even worse: the young man used her love letters for blackmail. That was a while ago. Now, on a routine Sunday morning, the two go out to the seashore for a picnic, and it is boredom, boredom, boredom — on the stage as well as in the audience.

Lea Koenig, an actress who deserves better, unsuccessfully tries to give some character to the character she plays; Shmuel Atzmon falls back comfortably on his familiar languid squawking, which, he seems to think, is acting. Director Zvi Stolper made his contribution to this long yawn.

FRIDAY, JULY 14, 1972

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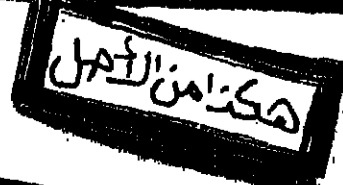
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All over the musical world plans are made years ahead, and detailed programmes are available many months in advance of concerts, then

MUSIC and MUSICIANS by YOHANAN BOEHM

WHY CAN'T THE IPO PLAN AHEAD?

particularly when

The Radio's Orchestra does

THE organization of the world of music is so intensive that programmes are made, and contracts with artists are signed, two and three years ahead. In old, established music centres abroad, brochures advertising seasonal tickets have been out for some time already, and prospective subscribers are aware, for example, that the concert to take place on March 23 (1973!) will have this conductor and that soloist and will contain works by Debussy, Beethoven and Dvorak. Why is it that they can do it, while our own Philharmonic Orchestra keeps its programmes and schedules so secret? Only a few names are mentioned, and everything in the IPO's announcements on future plans is shrouded in mystery.

It is probably still a hangover from earlier times, when—due to war, riots or other objective difficulties—it was never possible to plan ahead. Under public pressure, some years ago, the IPO started to give us some information ahead of time—first on dates, it was a great victory when the management agreed to publish at least the next concert in the series in the programme booklet! Isn't it time for the IPO, too, to spruce up its organization and get in line with other organizations in the field?

So far, the only local orchestra with a programme—and dates!—ready is the Israel Broadcasting Symphony Orchestra. Its season, which opens on September 12 and closes July 17, 1973—will consist of 10 concerts at the new Ha'oma, 20 concerts at the new Jerusalem Theatre, and 10 concerts to be held outside Jerusalem. In addition, three "marathons" are planned for the Jerusalem Theatre.

To the Municipal theatre

After several decades of playing in the YMCA Auditorium, the growth of the symphony orchestra—in pieces and technical level—necessitates the move to a bigger place, with more stage space and better acoustics. The Jerusalem Theatre will build a shell to meet these demands.

There are definite plans also to provide rehearsal rooms, control cabins, offices for the orchestra department, so that it can concentrate its work *in loco*.

Chief conductor and musical adviser this year will be Lucas Foss, who will spend three one-month periods with the orchestra—September, February and July. In general, the policy is that conductors will spend three to four weeks with the orchestra, enabling them to do some fruitful work to-

gether even if there are only one or two public concerts with these personalities.

Israeli conductors will provide about half the dates: Mendel Rodan and Gary Bertini have four concerts each; Yuri Aronovich, three; George Singer, two; and Avi Ostrovsky, Noam Sherif, Shalom Ronil-Riklis and Dalia Atlas, one each. Sergiu Commissiona and Avraham Kaplan have two dates each, and our old friend Heinz Freudenthal will visit us for two concerts.

Guests with batons

Among the guest conductors, Dean Dixon has been here before; Paul Capoglion, Alfredo Antonini, Esra Rachlin and Herrera de la Fuente are newcomers to our concert halls.

Local soloists (all pianists) include Pinna Salzman; Mendru Katz, Yehli Wagnan, Carmel Or, Irina Zaritskaya; Bracha Eden and Alexander Tamir, David Barlan, Shulamit Ran, Nathan Brand, Anneliese Schler-Thessen, Hulya Saydam, Rosalyn Tyreack, Claude Helffer and Theodore Lettvin represent pianists from abroad.

Local string-players to appear include Odedo Partos, Alexander Tal, Uri Pianka, David Chen, Simcha Heled, Uri Wiesel and Daniel Benyamini, with Ivry Gitlis and Lorand Penyves paying home visits. Guests who have been here before are Sidney Harth, Martins Gellot, Roman Tulejberg; new names include Rafu Ajidessou, cello; Gustavo Garcia-Saavedra, violin; George Zukerman, bassoon; Robert Davidovic, violin; Yona Eldinger, the Israeli clarinetist, will also appear.

Singers are very sparsely represented: Rama Samsonov, Anat Bretter, Zilla Groszmyer and Willy Haparnas are the only names listed—though Rossini's

"Moses," the "Creation" by Haydn, and perhaps Kaplan's programme with Bloch and Charpentier may give some other singers an opportunity to join the orchestra. Apart from two programmes with the Tel Aviv Philharmonic Choir, two visitors are announced: the Berliner Concert Choir and Le Choral de la Cathedrale de Strasbourg.

The three "marathons" are entitled "Bach," "Mozart," and "Contemporary Music." The idea is explained in the prospectus: "The young adult is not interested in attending the traditional type of concert where in three or four pieces chosen with an eye towards variety are presented in formal manner and formal wear to an audience to which the concert is all too often merely one more social event. The new concert marathon is not an 'establishment' or 'social event.' It presents music inexpensively and informally. There is some communication from the artist to the audience, that is short commentary, as there might be at a rock concert. The music, however, is played straight, unarranged, and without pauses or intermissions. It is interpreted like a long drama: five hours of Baroque music, or of Bach or Mozart or Beethoven or American music or far out new music, etc. In other words, it is no a potpourri, but one world. At the end the listener has the feeling of having become part of that world. He has been 'through something.' The public is presented with a programme in the form of a time sheet, so that the people know what will be heard when. They may walk in and out. According to our experience, they mostly walk in."

In principle, any experiment to draw new and younger audiences into confrontation with music is to be hailed as a commendable deed. However, receptivity for music demands certain group behaviour if the listener wants to hear music intelligently as a complex achievement of the human mind to convey emotional or intellectual experiences—not only

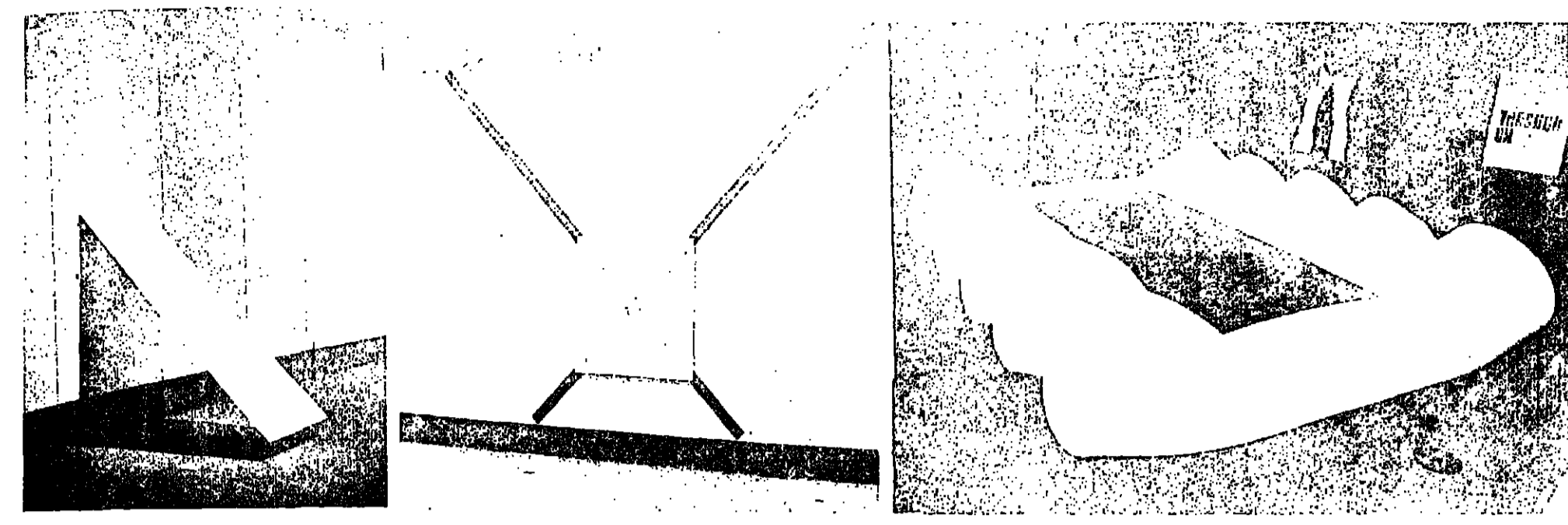
as noise background to talking, cooking, walking around or making love. One recalls with indignation the latecomers at concerts who distract others with their "walking in" (to use Lucas Foss' words). If one allows audiences to walk in or out in the middle of the music, why not encourage them to whistle the tunes, or dance to the especially inviting melodies?

In a permissive society limitations are annulled and freedom granted to an ever-widening sphere of activities until the permissive society annuls itself and defeats its own good intentions. But maybe our "marathon" will work differently and Lucas Foss will have found the solution to the famous "Egg of Columbus."

Conductor from USSR

Yuri Aronovich, a recent immigrant from the U.S.S.R. In addition to sharing the rostrum of the Haifa Symphony Orchestra with Avi Ostrovsky, will act as a sort of house conductor to the Broadcasting Orchestra. He will be charged with preparing the orchestra for new scores, visiting conductors and direct recording sessions; hold auditions for musicians and soloists; and act as adviser to the directorate. This arrangement will be tried out for a year.

The orchestra plans to absorb some 25 additional musicians, mostly string-players, within four years. The absorption authorities are helping to finance the "four-year plan." Every year six new musicians will be added to the orchestra after stringent auditions screen out all but the best available. On probation for a year, these musicians will have another audition at the end of that period, and then it will be decided if the player is taken on permanently. In due course, the development of the symphony orchestra will enable it to cope with ever-more-demanding scores and to widen its scope of activities, to stand up to its role as the second symphony orchestra of the country with sufficient strength and quality—a prospect aided considerably in the past nine years by outgoing chief conductor Mendel Rodan.



Steel plate suspended from wall of Israel Museum makes shadow that encloses space and becomes part of the sculpture.

Black tape pasted on wall emerges from beneath picture surface on which smaller form has been painted in grey colour corresponding to that seen through the translucent plastic surface.

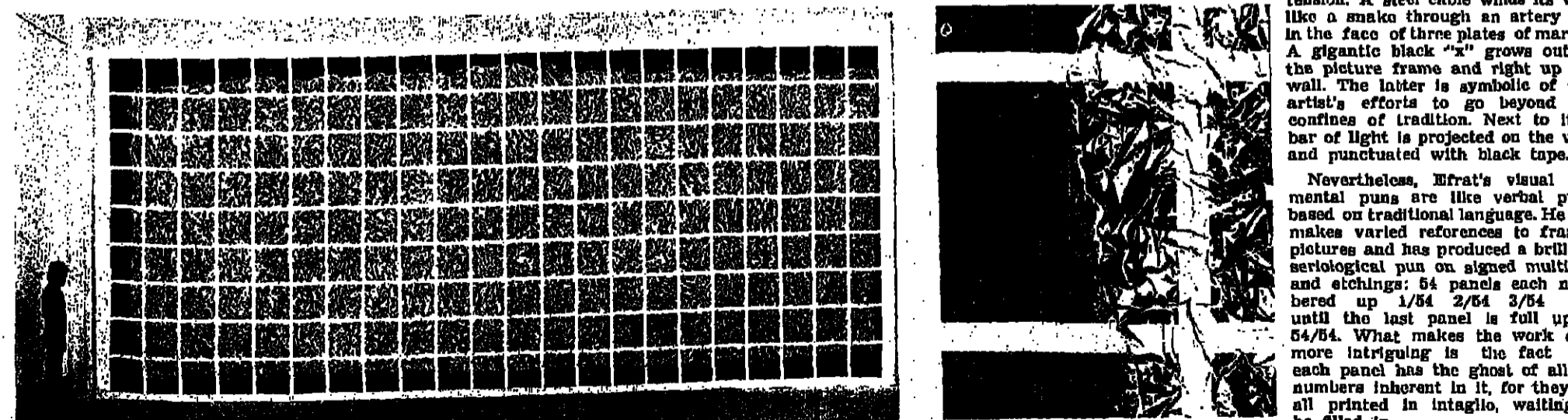
Steel plate weighing one ton dropped onto five columns of foam rubber creates a new sculptural form. (Photos by Milton and Emka)

Benni Efrat: Alpine guide of Israeli art

by Meir Ronnen
POST Art Editor



Gigantic steel "spring" on the Museum plaza was spontaneously formed when Efrat unwound and dunched up a tremendous length of imported stainless steel sheeting of very fine gauge. It is weighted with cement blocks and shimmers in the wind. The sculptor had to pay custom duty on the steel, even though it cannot be used again after the work is dismantled.



Hundreds of metres of canvas went into this "canvas-on-canvas" collage, a detail of which is shown at right. Efrat wants \$90,000 for it and if there are no buyers, he will use it as drainage despite the great cost of the construction of this unusual "tapestry" to fit the Museum wall.

FRIDAY, JULY 14, 1973 THE JERUSALEM POST MAGAZINE PAGE THIRTY-ONE

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RADIO FOR MUSIC LOVERS

TODAY, 06.10: Mendelssohn: Octet; Saint-Saens: Septuor. 08.05: "Yma".
 10.05: Royal Ter-Morelli; Cello Sonata; Beethoven: "Verden" and "Ariadna"; Schoenberg: "The Unfinished Symphony".
 11.07: "The Unfinished Symphony".
 12.05: "The Unfinished Symphony".
 13.05: "The Unfinished Symphony".
 14.05: "The Unfinished Symphony".
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 31.05: "The Unfinished Symphony".

PAGE THY THE JERUSALEM POST MAGAZINE FRIDAY, JULY 14, 1973

مكتبة الأمل

WHAT'S ON

Plant a Tree in Israel
With your Own Hands!
Free tours for planters to the hills of Judea leave every Monday and Wednesday from Tel Aviv. For details and registration, please call: National Department, Ramat Hasharon, (Jewish National Fund), in Jerusalem - Rehov King George, corner Rehov Kerem Kaysenet, Tel. 25251, in Tel Aviv - 95 Rehov Hayaron, opp. Dan Hotel, Tel. 23448.

ALL WEEK IN JERUSALEM
* Israel Museum:
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.
* Herod's Temple:
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.
* Herod's Temple:
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.

Conducted Tours:
* Tel Aviv University
Free conducted tours in English, of the Tel Aviv University campus, every Saturday. Assembly point at University - 10.30 a.m. Public Relations Dept., Transportation - by public buses 25, 26, 79, 80. Free transportation on Mondays and Wednesdays from hotels: 9.30 a.m. - Tadmor, Sharon, Accadia, Valdor, 10 a.m. - Sharon, Elitron, Ramot Aviv, Ramat Hasharon, Dan Park, Deborah, Adiv; Aml Shalom, Basel. For further details Tel. 41511, Public Relations Dept.
* Bar-Ilan University: daily for free transportation please call public relations, Tel. 767491.
* Herod's Temple:
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.
* Herod's Temple:
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.

the Israel museum, Jerusalem THIS WEEK AT THE MUSEUM

Sun. through Thurs. 4-5.30 p.m.
Sun., Mon., Tues., Thurs., Fri. 10.30 a.m. - 1.00 p.m.
Sun., Mon., Tues., Wed. 4.30 p.m.
Sunday, July 16, 1972 4.30 p.m.
Tuesday, July 18, 1972 5.30 & 8.30 p.m.

Demonstration of silk-printing in the Aml Shavit Exhibition
Benni Efrat Films
GALLERY TALK at Rockefeller In the exhibition: "Tomb Offerings from Gezer"
Dr. Joe Seger, Hebrew Union College, Jerusalem
ART FILM CLUB "Death in Venice" (Italy, 1971) Based on Thomas Mann's novel. Music: from Gustav Mahler's 3rd and 5th Symphonies. Directed by Visconti. With Dirk Bogarde, Björn Andersen, Silvana Mangano. English speaking. Hebrew and French subtitles
Wetmann Institute of Science, conducted tour, Sun. to Thurs. 11 a.m. and 2.30 p.m.; Friday 10.30 a.m. only; starting from the lobby of the Charles Clore International House.
SATURDAY JERUSALEM Organ Music by Philip Seger every Saturday at 11.30 a.m. Y.M.C.A. Auditorium Jerusalem, 20250, 20252.
Malve Malka, 8.30 p.m. at Hechal Shalom, 68 Rehov King George.

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All served with French fries, salads and our special Piri-Piri and other tangy spices.

35 REHOV SOKOLOV, RAMAT HASHARON

MUSEUM HAARETZ TEL AVIV

RAMAT AVIV
GLASS MUSEUM
KADMAN NUMISMATIC MUSEUM
CERAMIC MUSEUM
MUSEUM OF ETHNOGRAPHY AND FOLKLORE
MUSEUM OF SCIENCE AND TECHNOLOGY
TEL QASILE EXCAVATIONS
NECHUSTAN PAVILION-TIMNA EXCAVATIONS
ALPHABET MUSEUM.

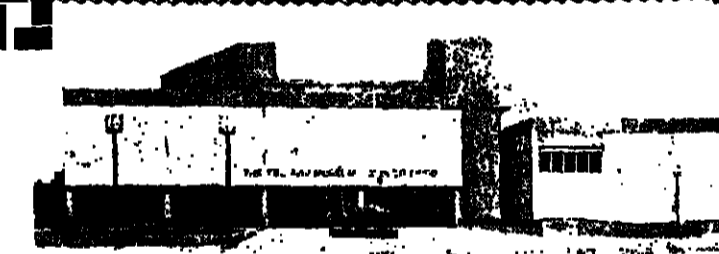
visiting hours: Sun., Mon., Tues., Thurs. 10 a.m.-5 p.m.
Wed. 10 a.m.-8 p.m.
Fri. 10 a.m.-1 p.m.
Saturday and holidays: 10 a.m.-2 p.m.

LASKY PLANETARIUM
Daily presentation from 11.30 a.m., Tues. also at 7.15 p.m.
Closed on Saturday and holidays

Y A P O, 10 Rehov Mifratz Shlomo
MUSEUM OF ANTIQUITIES: TEL AVIV-YAFO
Visiting hours as in Ramat Aviv

TEL AVIV - 27 Rehov Bielik
HISTORICAL MUSEUM
Visiting hours:
Daily 9 a.m. - 2 p.m.
Wed. 9 a.m. - 1 p.m.; 4 - 7 p.m.
Fri. 9 a.m. - 1 p.m.
Closed on Saturday and holidays

TEMPORARY EXHIBITIONS:
GLASS MUSEUM: Painting and Sculpture on glass "LENOV"
KADMAN NUMISMATIC MUSEUM: Primitive Money
MUSEUM OF ETHNOGRAPHY AND FOLKLORE: Signal, Nora and Naomi
MUSEUM OF ETHNOGRAPHY AND FOLKLORE: Shavuot Paper Cuts.



This week at the Tel Aviv Museum

THE NEW BUILDING (27-29 Sd. Shaul Hamelech, Tel. 267861)
EXHIBITIONS
Marcel Janco - Retrospective and Dada (Zacks Hall)
Israeli Painting and Sculpture - (Meyerhoff Hall)
Fresco: 200 Graphic Works (Hall No. 3)
Kinetic Art - Special Exhibit:
Model of Protein, built by Dr. H. Stone (Hart Hall)
THE MUSEUM COLLECTIONS (Jaglom Hall)
GUIDED TOURS: English: daily at 11.30 a.m. (except Sat.)
LIBRARY: The Helena Rubinstein Art Library is open Sun.-Thurs. 10 a.m.-1 p.m., 4-7 p.m., Fri. 10 a.m.-1 p.m. (New Building)
THE HELENA RUBINSTEIN PAVILION
6 Rehov Tarsat, Tel. 282196
EXHIBITION: ENDRÉ NEMES (STOCKHOLM) closing tomorrow, Sat., July 16.
Paintings - Collages - Mixed Media - Graphic Works
Selected Works from the Youth Workshops of the Museum.
From Sunday, July 16, the Helena Rubinstein pavilion will be temporarily closed for renovations.
EVENTS (Mally Kaufmann Hall, New Building, at 8.30 p.m.)
Tues., July 18:
FILM: The Damned ("Eva") - (Great Britain/France-1968)
Director: Joseph Losey - with Jeanne Moreau and Stanley Baker (English spoken; Heb. transl.)
N.B.: The Museum is closed on Thursday, July 20 (Tisha b'Av).
Visiting Hours: Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4-7 p.m.; Tuesday: 10 a.m.-1 p.m., 4-10 p.m. Friday: 10 a.m.-2 p.m.; Saturday: 7-11 p.m.

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BATSHEVA Dance company
As part of the Israel Music and Drama Festival 1972
BEERSHEVA, "Keren", Tuesday, July 18, at 8.30
HAIFA, "Municipal Theatre" Thursday, July 27, at 8.45
JERUSALEM, "Binyanei Ha'Ooma," Saturday, July 29, at 8.30
SHAAR HANEGEV, "Amphi", Monday, July 31, at 9
Tickets: Beersheva, "Hanana"; Haifa, "Nora"; Jerusalem, "Caban".
Helkin Adv.

Israel Theatres

Habimah
A BOG'S WILL
Comedy
Tel Aviv, Large Hall
Sat., July 15, 8.30
Sun., July 16, 8.30
Mon., July 17, 8.30
Tues., July 18, 8.30
Thurs., July 20, 8.30
Sat., July 22, 8.30

Premiere
PICNIC FOR TWO
Comedy
Tel Aviv, Small Hall
Sat., July 15, 8.30
Sun., July 16, 8.30
Tues., July 18, 8.30

Premiere
ME SHEFI'S INDEPENDENCE
NIGHT
Mifal Omanut La'am Carmel
Mon., July 17
Tel Aviv, Small Hall
Thurs., July 20, 8.30
Tel Aviv, Large Hall
Wed., July 26, 8.30

Haifa Municipal Theatre
HEFEZ
"Excellent music!"
A. Zivul, "Dava"
Haifa, Sat., July 15
Sun., July 16
Mon., July 17
Tue., July 18
Thurs., July 20

In cooperation with the Cameri Theatre
THE PRISONER OF SECOND AVENUE
Haifa, Thurs., July 20
Cameri Theatre performance
YOU CAN'T TAKE IT WITH YOU
Haifa, Mon., July 24
Tues., July 25
Thurs., July 27

The Cameri Theatre
Premiere
A SUMMER CELEBRATION
by Nathan Alterman
JERUSALEM: July 17 - The Municipal Theatre
TEL AVIV: July 18 - Cameri Theatre 8.30 p.m.
Mifal Omanut La'am Dimona
Tues., July 18
THE PRISONER OF SECOND AVENUE
Comedy
Haifa, Thurs., July 20
Tel Aviv, Sat., July 22
Haifa Theatre Performance
HEFEZ
Tel Aviv, Wed., July 26
Thurs., July 27
SHORTLY: RUMPELTUSKIN

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THIS WEEK AT THE ISRAEL FESTIVAL
THE ISRAEL PHILHARMONIC ORCHESTRA
Conductor: DANIEL BARENBOIM
Soloists: Sheila Armstrong, soprano - Renus Samsonov, mezzo soprano - Hilbert Günter Reich, baritone
The Scottish National Orchestra Chorus from Glasgow
Chorus Master: John Currie.
PROGRAMME:
Sergei Nifed - Dedication - World Premiere
Johannes Brahms - Requiem
JERUSALEM: July 15 - Binyanei Ha'Ooma, 8.30 p.m.
TEL AVIV: July 17 - Mann Auditorium, 8.30 p.m.

THE ISRAEL PHILHARMONIC ORCHESTRA
"SAMSON AND DELILAH"
Opera by Ch. C. Saint Saens
CAENNA: July 10, 18, 22, 24 & 26, 8.30 p.m.
THE CAMERI THEATRE
"A Summer Celebration"
by Nathan Alterman
JERUSALEM: July 17 - The Municipal Theatre
TEL AVIV: July 18 - Cameri Theatre 8.30 p.m.
THE BATSHEVA DANCE COMPANY
BEERSHEVA: July 18 - Keren Hall
HAIFA: July 27 - The Municipal Theatre
JERUSALEM: July 29 - Binyanei Ha'Ooma
SHAAR HANEGEV: July 31 - Regional Amphitheatre

THE ISRAEL FESTIVAL 1972

The American Folk Ballet

THE REPRESENTATIVE AMERICAN FOLK DANCE TROUPE
NAHARIYA, HOD, tonight, July 14, 9.00
SAFAD, TSLIL, Sat., July 15, 7.45 and 9.45
TEL AVIV, DEKEL
Sun., July 16, 7.30 and 9.45
Tues., July 18, 7.30 and 9.45
Sun., July 23, 7.30 and 9.45
SHA'AE HANEDEV, AMPHI, Mon., July 17, 9.00
NETANYA, SHARON, Thurs., July 20, 9.00
TICKETS: Tel Aviv, Rococo, 93 Rehov Dizengoff, Tel. 223863.
Helkin Adv.

Inbal Dance Theatre
NIMROD AND THE GOAT
Choreography: RINA SHARON
Music: ALBERT PIAMENTA
Costumes: DAVID SEARID
from the Press
"An absolutely refreshing and enjoyable creation"
Nuhman Ben-Ami, "Ma'ariv"
"The opening scene is exceptionally beautiful"
Giorni Manor, "Al Handushar"
The performance of the difficult parts is full of life"
Dora Sowden, "Yedioth Ahronoth"
TEL AVIV, Beit Arloszor (Ohe)
Monday, July 17, 8.30 • Monday, July 31, 8.30
E.D.F. Thursday, July 20
KIRYAT SEMONA, Monday, July 24
SAFAD, Tuesday, July 25
in conjunction with the Chastid Festival with the
Every Wednesday at the Khan, JERUSALEM
Chamber Performance
Helkin Adv.

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 Weekdays: 4.30, 7.15, 9.30 p.m.
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Shehaa Jhutha

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TOSHIRO MIFUNE
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JOE
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JOHN WAYNE
 in the classic Western
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 Daily from 9.30 a.m. and at 5.30, 7.30, 9.30
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 Based on the book by **Mathis Qar**
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Lory Musante
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The POSTER

Cinema

MR. ISRAEL SHEFFETZ'S INDEPENDENT EYE — Israeli play about parents waiting for their son to come home. TEL AVIV (Habimah) Thurs.

SUMMER CELEBRATION (Cameri) — Songs by the late lamented poet Nathan Alterman, the great master of the liturgical and playful rhyme, made into verse and played by Herta and Paul Amir, sung by Shmuel Brumel who had done it before with songs by Yehonatan Hever. TEL AVIV (Cameri) Sat. Sun. JERUSALEM (M.T.) Mon. 8:15.

YOU CAN'T TAKE IT WITH YOU (Cameri) — A comedy which worked Broadway in 1938. The story is about a man who set off to get rich and failed. TEL AVIV (Cameri) Mon., Tues. 8:15.

THE PERSON OF SECOND AVENUE (Cameri and Haifa Experimental) — Neil Simon's latest comedy, which has been a constant hit on Broadway and in the theatres, is being produced by the Haifa Experimental. TEL AVIV (Cameri) Mon., Tues. 8:15.

THE DECAMERON — Pier Paolo Pasolini's 14th-century Italian comedy, which has been a constant hit on Broadway and in the theatres, is being produced by the Haifa Experimental. TEL AVIV (Cameri) Mon., Tues. 8:15.

THE ESCAPE TO THE SUN (Cameri) — A comedy which worked Broadway in 1938. The story is about a man who set off to get rich and failed. TEL AVIV (Cameri) Mon., Tues. 8:15.

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Music

JERUSALEM ISRAEL FESTIVAL — The Israel Philharmonic Orchestra, Daniel Barenboim conducting. Sheela Armstrong, soprano; Rema Samir, mezzo-soprano; Hillel Genter, tenor; Yehonatan Hever, bass. TEL AVIV (M.T.) Mon. 8:15.

WILLIAM MASSELOS — well known pianist from the U.S., at present teaching at the Summer Courses of the Rubin Academy — only recital, works by Charles Ives (Sonata No. 1); Robert Schumann; David Schifano-Tenore; Franz Liszt; Sonata in D-minor — at the Jerusalem Khan: Sunday.

IRINA KARITZKAYA — immigrant pianist from the U.S.S.R. — first recital; works by Beethoven, Brahms, Chopin, Liszt, Schubert, Shostakovich, and Liszt. Tel Aviv (M.T.) Mon. 8:15.

HOOD MUSIC with Jonathan Digne, voice and guitar. Digne, violinist at 8.45 and 10.45. Tomorrow night at midnight.

Tel Aviv

ISRAEL FESTIVAL — for details see under Jerusalem — at the Mann Auditorium: Monday.

Opera

THE ISRAEL NATIONAL OPERA presents: "Samson and Delilah", with George Singer conducting; Edis de Philocheva and Chagla — Turg Muzic Centre, Ein Kerem—under the patronage of the Minister of Absorption, Mr. Natan Peleg. For recital hours phone 33708 (1-3) — Monday.

IRINA KARITZKAYA — immigrant pianist from the U.S.S.R. — first recital; works by Beethoven, Brahms, Chopin, Liszt, Schubert, Shostakovich, and Liszt. Tel Aviv (M.T.) Mon. 8:15.

HOOD MUSIC with Jonathan Digne, voice and guitar. Digne, violinist at 8.45 and 10.45. Tomorrow night at midnight.

Dance

ISRAELI DANCE THEATRE — TEL AVIV (Beit Arlosoroff) Mon. JERUSALEM (Khan) Wed.

Special

HOLIDAY ON ICE in a vast, rich show with codices and sodas of pretty girls in fabulous costumes, surrounded by fabulous scenery, effortlessly floating over the ice in intricate choreography. Bring your children and your grandparents. TEL AVIV (Beit Arlosoroff) Daily at 3:15 and 8:45 (except Friday), Sat. one performance at 8:45.

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 HAIFA: Horev 53, Ahuzat.

IL.520. — (\$ 74. - tax free) Each chair
IL.219. — (\$ 31 - tax free) Each table
 Outstanding styling, outstanding value.